In the Name of Allah,
the All-beneficent, the All-merciful

قال الله تعالى:

﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذۡهِبَ عَنكُمُ ٱلرِّجۡسَ أَهۡلَ ٱلۡبَيۡتِ وَيُطَهِّرَكُمۡ تَطۡهِيرًا﴾

Indeed Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.

Surat Al-Ahzab 33:33

Prophetic traditions mentioned in both in Sunni and Shi'ah authoritative reference books of *hadith* and *tafsir* (exegesis of the Qur'an) have confirmed that this holy verse was revealed to exclusively refer to the People of the Cloak [*ahl Al- kisa'*], viz. Muhammad, Ali, Fatimah, Al- Hasan, and Al- Husayn ('a) as the *Ahl Al- Bayt* (People of the Household). For instance, refer to the following references: *Sunni:* Ahmad ibn Hanbal (d. 241 AH), *Al- Musnad*, 1:231; 4:107; 6:292, 304; *Sahih Muslim* (d. 261 AH), 7:130; Al- Tirmidhi (d. 279 AH), *Sunan*, 5:361 et al.; Al- Dulabi (d. 310 AH), *Al- Dhuriyyah Al- Tahirah Al- Nabawiyyah*, p. 108; Al- Nasa'i (d. 303 AH), *Al- Sunan Al- Kubra'*, 5:108; 113; Al- Hakim Al- Nayshaburi (d. 405 AH), *Al- Mustadrak 'ala' s- Sahihayn*, 2:416, 3:133, 146- 147; Al- Zarkashi (d. 794 AH), *Al- Burhan*, p. 197; Ibn Hajar Al- Asqalani (d. 852 AH), *Fath Al- Bari Sharh Sahih Al- Bukhari*, 7:104.

Shi'ah: Al- Kulayni (d. 328 AH), *Usul Al- Kafi*, 1:287; Ibn Babawayh (d. 329 AH), *Al- Imamah wa' t- Tabsirah*, p. 47, *hadith* 29; Al- Maghribi (d. 363 AH), *Da'a'im Al- Islam*, pp. 35, 37; Al- Saduq (d. 381 AH), *Al- Khisal*, pp. 403, 550; Al- Tusi (d. 460 AH), *Al- Amali*, *hadith* 438, 482, 783.

For more details, refer to the exegesis of the holy verse recorded in the following books of *tafsir*: Al- Jassas (d. 370 AH), *Ahkam Al- Qur'an*; Al- Wahidi (d. 468 AH), *Asbab Al- Nuzul*; Ibn Al- Jawzi (d. 597 AH), *Zad Al- Masir*; Al- Qurtubi (d. 671 AH), *Al- Jami' Li- Ahkam Al- Qur'an*; Ibn Kathir (d. 774 AH), *Tafsir*; Al- Tha'labi (d. 825 AH), *Tafsir*; Al- Tabari (d. 875 AH), *Tafsir*; Al- Suyuti (d. 911 AH), *Al- Durr Al- Manthur*; Al- Shawkani (d. 1250 AH), *Fath Al- Qadir*; Al- 'Ayyashi (d. 320 AH), *Tafsir*; Al- Qummi (d. 329 AH), *Tafsir*; Furt Al- Kufi (d. 352 AH), *Tafsir* at the margin of the exegesis of *Surat Al- Nisa'* verse 59; Al- Tabarsi (d. 560 AH), *Majma' Al- Bayan*, as well as many other sources.

BEACONS OF GUIDANCE (4)
IMAM HASAN AL-MUJTABA (AS)

قال رسول الله صلى الله عليه وآله:

"إني تاركُ فيكُمُ الثَقلين: كتاب الله، وعترتي أهلَ بيتي، ما إن تمسكتُم بهما لن تضلوا أبداً وأنَّهُما لَن يَفترِقا حتّى يردا عَليَّ الحوضَ"

The Messenger of Allah (s) said: "Verily, I am leaving among you two precious things [thaqalayn]: The Book of Allah and my progeny ['itrati], the members of my Household [Ahl Al-Bayt]. If you hold fast to them, you shall never go astray. These two will never separate from each other until they meet me at the Pond [hawḍ] (of Kawthar)."

Some references:

Al-Hakim an-Nayshaburi, Al-Mustadrak 'ala's- Sahihayn (Beirut), vol. 3, pp. 109- 110, 148, 533

Muslim, As- Sahih, (English translation), book 31, hadiths 5920- 3.

At-Tirmidhi, As- Sahih, vol. 5, pp. 621-2, hadiths 3786, 3788; vol. 2, p. 219.

An- Nasa'i, Khasa'is 'Ali ibn Abi Talib, hadith 79.

Ahmad ibn Hanbal, Al- Musnad, vol. 3, pp. 14, 17, 26; vol. 3, pp. 26, 59; vol. 4, p. 371; vol. 5, pp. 181-182, 189- 190.

Ibn al-'Athir, Jami' al-Usul, vol. 1, p. 277.

Ibn Kathir, Al-Bidayah wa'n-Nihayah, vol. 5, p. 209.

Ibn Kathir, Tafsir Al- Qur'an Al- 'Azim, vol. 6, p. 199.

Nasir ad- Din Al- Albani, Silsilat Al- Ahadith as- Sahihah (Kuwait: Ad- Dar as- Salafiyyah), vol. 4, pp. 355- 358.

BEACONS OF GUIDANCE (4)
IMAM HASAN AL-MUJTABA (AS)

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CONTENTS

PREFACE—9

INTRODUCTION—11

SECTION ONE

CHAPTER ONE IMAM HASAN MUJTABA (‘A) AT A GLANCE—25

CHAPTER TWO IMAM HASAN'S (‘A) PERSONALITY—32

1. Imam Hasan's (‘a) position in the light of the Holy Qur’an—32
2. Imam Hasan (‘a) in the light of the Prophet’s (s) hadiths—36
3. Imam Hasan (‘a) in the eyes of his contemporaries—38
4. Imam Hasan’s (‘a) rank in the eyes of scholars and historians—41

CHAPTER THREE IMAM HASAN MUJTABA’S (‘A) VIRTUES—44

1. Worshipping—44
2. Patience and forgiveness—46
3. Generosity—48
4. Modesty and piety—50

SECTION TWO

CHAPTER ONE GROWTH—55

1. Birth—56
2. The Event of his Birth—55
3. Traditional practices practised on his birthday—56
4. Suckling period—56
5. His titles and known names—56
6. Inscription on his ring—57
7. His features—57

CHAPTER TWO STAGES OF LIFE—59

CHAPTER THREE UNDER THE PROTECTION OF HIS FATHER AND GRANDFATHER—61

1. In the time of the Prophet (s)—61
2. The Messages of Mubahalah—64
3. Bearing witness—71
4. Hasan and Husayn (‘a) in Bay’at Al-Ridwan—72
5. The Imamate of Hasan (‘a) and Husayn (‘a)—72
6. Imam Hasan in the caliphs’ era—73

7. At the time of uthman—77
8. Imam Hasan's (‘a) role in his father's (‘a) government—91

SECTION THREE

CHAPTER ONE IMAM MUJTABA'S (‘A) AGE—125

CHAPTER TWO IMAM'S (‘A) POSITIONING AND ACHIEVEMENTS—133

1. From allegiance to peace contract—133
2. Cause and result of the peace contract—154
3. After the peace contract until martyrdom—169
4. Those who disagreed with the peace contract—171
5. To Yathrib—174
6. His school and scientific activities—175
7. Social authority—176
8. Political authority—178
9. Rejecting affinity to Umayyad—179
10. Imam Hasan's (‘a) positioning against Mu’awiya and his partisans—180

THE FOURTH DISCOURSE THE PEACE TREATY AND IMAM HASAN'S (‘A) MARTYRDOM—191

1. Mu’awiya’s violation of the peace treaty—191
2. Mu’awiya’s plotting against the Imam (‘a)—193
3. Imam Hasan’s (‘a) Martyrdom—194
4. His will To Imam Husayn (‘a)—197
5. His will to Muhammad bin Hanafiyyah—197
6. Towards the most Almighty Allah (swt)—199
7. The Imam is prepared for burial—200
8. His burial and A’ishah’s seditiousness—201

CHAPTER THREE IMAM MUJTABA’S (‘A) SCIENTIFIC INHERITANCE—203

1. A general glance at the Imam's (‘a) inheritance—203
2. Knowledge and wisdom—204
3. The excellence of the Holy Qur’an—205
4. Hadith and the Prophet's (s) conduct—208
5. Beliefs—212
6. Guardianship of the Household (‘a)—214
7. About Imam Mahdi's (‘a) reappearance—216
8. Noble moral traits—217
9. Wise sayings—219
10. Jurisprudential affairs—222
11. Imam Hasan's (‘a) ritual prayers and supplications—223
12. Imam Mujtaba’s (‘a) literary personality—226

BIBLIOGRAPHY—229

PREFACE

In the Name of Allah, the All-beneficent, the All-merciful

The invaluable legacy of the Household [Ahl Al-Bayt] of the Prophet (may peace be upon them all), as preserved by their followers, is a comprehensive school of thought that embraces all branches of Islamic knowledge. This school has produced many brilliant scholars who have drawn inspiration from this rich and pure resource. It has provided the Muslim ummah with many scholars whom, following in the footsteps of Imams of the Prophet's Household ('a), have done their best to clear up the doubts raised by various creeds and currents within and without Muslim society and to answer their questions. Throughout the past centuries, they have given well-reasoned answers and clarifications concerning these questions and doubts.

To meet the responsibilities assigned to it, the Ahl Al-Bayt World Assembly (ABWA) has embarked on a defense of the sanctity of the Islamic message and its verities, often obscured by the partisans of various sects and creeds as well as by currents hostile to Islam. The Assembly follows in the footsteps of the Ahl Al-Bayt ('a) and the disciples of their school of thought in its readiness to confront these challenges and tries to be on the frontline in consonance with the demands of every age.

The arguments contained in the works of the scholars belonging to the School of the Ahl Al-Bayt ('a) are of unique significance. That is because they are based on genuine scholarship and appeal to reason, and avoid prejudice and bias. These arguments address scholars and thinkers in a manner that appeals to healthy minds and wholesome human nature.

To assist the seekers of truth, the Ahl Al-Bayt World Assembly has endeavored to present a new phase of these arguments contained in the studies and translations of the works of contemporary Shia writers and those who have embraced this sublime school of thought through divine blessing.

The Assembly is also engaged in editing and publishing valuable works by leading Shia scholars of earlier ages to assist the seekers of the truth in discovering the truths which the school of the Prophet's Household ('a) has offered to the entire world.

The Ahl Al-Bayt World Assembly looks forward to benefit from the opinions of the readers and their suggestions and constructive criticism in this area.

We also invite scholars, translators and other institutions to assist us in propagating the genuine Islamic teachings as preached by the Prophet Muhammad (s).

We beseech God, the Most High, to accept our humble efforts and to enable us to enhance them under the auspices of Imam Al-Mahdi, His vicegerent on the earth (may Allah expedite his advent).

We express our gratitude to Sayyid Munther al-Hakim with the cooperation of Wisam al-Baghdadi and the Islamic Foundation, London, its translator. We also thank our colleagues who have participated in producing this work, especially the staff of the Translation office. ✍

Cultural Affairs Department
Ahl Al-Bayt ('a) World Assembly

INTRODUCTION

In the Name of Allah, the Compassionate, the Merciful

In the Name of Allah and all praise to Him, He who gave everything its nature, then guided it aright. All peace and blessings be upon those whom He has chosen to be the guides of His creatures, especially the Seal of the Prophets and the Chief of the elite Messengers, the divinely chosen Prophet, Abu Al-Qasim Muhammad, and the members of his Household, the blessed and well-selected ones.

As Allah the Almighty created man, He furnished him with the two elements of intellect and volition. By intellect, man can perceive things in order to detect the truth and distinguish it from falsehood. By volition, man can choose what is good for him in order to achieve his goals and purposes.

Allah the Almighty then decided intellect to be an argument against His creatures and helped them make use of their intellects through many aspects of His guidance. It is thus Allah Who taught man what he had not known,[1] showed him the way that takes him to his most proper perfection,[2] appraised him of the goal of his creation,[3] and caused him to exist in this world for the purpose of achieving this goal.

Through clear-cut texts, the Wise Qur'an clarified the signs, horizons, requirements, and ways to the divine guidance. It also demonstrated the causes and effects of this guidance and revealed its fruits and outcomes. In this way, the Holy Qur'an has provided us with a perfect view of divinity and its methods.

---

1. *Surat Al-'Alaq, 96:5.*
2. *Surat Al-Fatihah, 1:6-7.*
3. *Surat Al-Najam, 53:42, and 51:56.*

In many of the texts of the Holy Qur'an, Allah the Almighty has revealed the reality, principles, characteristics, ways, epitomes, and outcomes of divine guidance. Some of these texts are as follows:

﴿ قُلۡ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلۡهُدَىٰ ﴾

"... Say: Verily, the guidance of Allah, that is the (true) guidance."[1]

﴿ وَٱللَّهُ يَهۡدِي مَن يَشَآءُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ﴾

"... For Allah guides whom He will to a path that is straight."[2]

﴿ وَٱللَّهُ يَقُولُ ٱلۡحَقَّ وَهُوَ يَهۡدِي ٱلسَّبِيلَ ﴾

"... But Allah tells (you) the truth, and He shows the (right) way."[3]

﴿ وَمَن يَعۡتَصِم بِٱللَّهِ فَقَدۡ هُدِيَ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ﴾

"... Whoever holds firmly to Allah will be shown that which is straight."[4]

﴿ قُلِ ٱللَّهُ يَهۡدِي لِلۡحَقِّۗ أَفَمَن يَهۡدِيٓ إِلَى ٱلۡحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّيٓ إِلَّآ أَن يُهۡدَىٰۖ فَمَا لَكُمۡ كَيۡفَ تَحۡكُمُونَ ﴾

"... Say thou: Allah alone guides towards the Truth. Is then He more worthy to be followed, or he who finds not guidance (himself) unless he is guided? What then is the matter with you? How judge ye?"[5]

1. *Surat Al-An'am, 6:71.*
2. *Surat Al-Baqarah, 2:213.*
3. *Surat Al-Ahzab, 33:4.*
4. *Surat Aal 'Imran, 3:101.*
5. *Surat Yunus, 10:35.*

﴿ وَيَرَى ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ ٱلَّذِيٓ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَ هُوَ ٱلۡحَقَّ وَيَهۡدِيٓ إِلَىٰ صِرَٰطِ ٱلۡعَزِيزِ ٱلۡحَمِيدِ ﴾

"And those to whom knowledge has come see that the (Revelation) sent down to thee from thy lord is the truth, and that it guides to the path of the Exalted (in Might), Worthy of all praise."[1]

﴿ وَمَنۡ أَضَلُّ مِمَّنِ ٱتَّبَعَ هَوَىٰهُ بِغَيۡرِ هُدٗى مِّنَ ٱللَّهِۚ إِنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ﴾

"And who is more astray than one who follows his own lusts, devoid of guidance from Allah?"[2]

The source of true guidance is exclusively Allah the Almighty, whose guidance must be the all-true guidance. It is thus Allah the Almighty who holds man's hand and guides him to the straight path and the flawless truth. These facts are supported by science; therefore, knowledgeable people realize and submit to these facts from top to bottom.

Philosophy and Tools of Divine Guidance

Allah the Almighty has placed in human beings the instinct for perfection and seeking beauty. He then showed him grace by guiding him towards proper perfection and loaded him with the favour of identifying the way to perfection. The Almighty says:

﴿وَمَا خَلَقۡتُ ٱلۡجِنَّ وَٱلۡإِنسَ إِلَّا لِيَعۡبُدُونِ ﴾

"I have created the jinn and mankind only that they may serve me."[3]

As true worship cannot be achieved without recognition, thus both recognition and worship have become the sole unique way, and the channel through which one reaches the peak of perfection.

---

1. *Surat Saba', 34:6.*
2. *Surat Al-Qisas, 28:50.*
3. *Surat Al-Dhariyat, 51:56.*

As Allah the Almighty equipped man with the senses of anger and lust in order to supply him with the fuel of movement towards perfection, man became well qualified for having a hold over his anger as well as the other way round, i.e. that anger, lust and desires, resulting from these two instincts would be able to take control over him. As a result, man, aside from his intellect, enlightened knowledge, amongst other tools, is in need of what guarantees him perfect insight, genuine intuition, and the right course so that it would be possible for him to achieve perfection. Once all these tools are accessible for him, the Creator would easily question him as to why he failed to achieve perfection, since the Creator has provided him with absolute guidance, and all means to choose with full volition the way to happiness and goodness available to him; therefore, nothing coerces man to opt for the way towards evil and misery.

Based on the abovementioned explanation, we may grasp the philosophy behind supporting man's intellect, by means of divine revelation with easily understood dictations and trustworthy distinguished figures to follow. These persons are embodied by the guiding leaders, whom Allah the Almighty has chosen to undertake the duty of directing His servants to the right guidance. Thus, the Almighty has designated these persons as leaders of true guidance and made it possible for all human beings to recognize these leaders, whom the Almighty also provided with all directions required in all domains of life.

The prophets and their divinely guided successors have always carried the banner of divine guidance since the dawn of human history, continuing to carrying it throughout the ages of human civilization and the generations that followed.

The Almighty has never left His servants without appointing for them an illuminated, enlightened guide, and a director. This fact is supported by clear-cut texts of the Divine Revelation. Some of these texts, which are supported by excellent reasoning, state that the earth will never be devoid of a person, representing conveying and defending the Divine arguments for the Almighty's creations:

﴿لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةُۢ بَعۡدَ ٱلرُّسُلِۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا﴾

"...In order that mankind may have no excuse against Almighty Allah."[1]

Thus, a representative perfect divine figure existed before the creation and with the creation, and will endure to remain after the termination of the creation.[2] Moreover, even if only two beings remain alive on this globe, one of them must be appointed by the Almighty to be His Divine representation against the other. This fact has been undoubtedly stated by the Holy Qur'an that reads:

﴿ إِنَّمَآ أَنتَ مُنذِرٞۖ وَلِكُلِّ قَوۡمٍ هَادٖ ﴾

"... Thou art a warner only, and for every man a guide."[3]

The prophets, messengers, and their guiding divinely appointed successors undertake the mission of guidance at all levels. This process of guidance can be summed up in a set of correlated and integral missions, which can be put in the following points:

1. They receive the divine revelation in a perfect way and assimilate the divine mission in the most accurate manner. This process of reception stands for their perfect readiness for receiving the divine mission. For this reason, the divine selection of the Messengers must be one of the affairs that are related to Allah the Almighty alone. Revealing this fact, the Holy Qur'an declares:

﴿ ٱللَّهُ أَعۡلَمُ حَيۡثُ يَجۡعَلُ رِسَالَتَهُۥ ﴾

"Allah knoweth best with whom to place His Message."[4]

﴿ وَلَٰكِنَّ ٱللَّهَ يَجۡتَبِي مِن رُّسُلِهِۦ مَن يَشَآءُ ﴾

"But Allah chooseth of His messengers whom He will ..."[1]

---

1. *Surat Al-Nisa, 4:165.*
2. Muhammad ibn Al-Hasan Al-Saffar, **Basa'ir Al-Darajat** pp. 507-8, H. 3. S. 11; Al-Nu'mani, **Kitab Al-Ghaybah** pp. 139, S. 9.
3. *Surat Al-Ra'd, 13:7.*
4. *Surat Al-An'am, 6:124.*

2. They convey the divine message to the people to whom they have been sent. The conveyance of the divine message is conditional upon the ideal competence of these Messengers, which is the result of their perfect comprehension and understanding of the divine message's details, goals, and requirements. Likewise, the Messengers' conveyance of the divine message is conditional upon their inerrancy, meaning they are too infallible to fall in mistakes, errors, and deviations. In reference to this point, Allah the Almighty states in the Holy Qur'an:

﴿ كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلْكِتَٰبَ بِٱلْحَقِّ لِيَحْكُمَ بَيْنَ ٱلنَّاسِ فِيمَا ٱخْتَلَفُوا۟ فِيهِ ﴾

"Men were one community. God sent messengers to give glad tidings to the good and warn the bad. He sent the book in truth so they might judge justly in their disputes ..."[2]

﴿قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ﴾

"He said: Then, by Thy might, I surely will beguile them every one, save Thy single-minded slaves among them."[3]

One of the missions of the Messengers is to create a nation that believes in the divine message, also preparing the individuals of this nation to support the guiding leaders for the purpose of realizing and putting into effect the goals of the divine message. Using the two terms of *tazkiyah* (purification) and *ta'lim* (education), many Qur'anic verses have referred to these two terms, summarizing the mission. For instance, the Holy Qur'an reads:

﴿ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ ﴾

"To purify them and to teach them the Scripture and wisdom."[4]

---

1. *Surat Aal 'Imran, 3:179.*
2. *Surat Al-Baqarah, 2:213.*
3. *Surat Saad, 28:82-83.*
4. *Surat Al-Jumu'ah, 62:2.*

The Qur'anic term (*tazkiyah)* stands for the appropriate education toward perfection, which suits human nature. On the other hand, education requires the existence of a righteous archetype, possessing all elements of perfection. In this respect, Allah the Almighty says:

﴿ لَّقَدۡ كَانَ لَكُمۡ فِي رَسُولِ ٱللَّهِ أُسۡوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرۡجُواْ ٱللَّهَ وَٱلۡيَوۡمَ ٱلۡأٓخِرَ وَذَكَرَ ٱللَّهَ كَثِيرٗا ﴾

"Verily in the messenger of Allah ye have a good example for him that looks unto Allah and the Last Day, and remembers Allah much."[1]

4. The Messengers are also required to protect the divine message from deviation, divergence, and digression throughout the period, which is valid for it has been decided by the Almighty. Once again, this mission requires scientific and mental competence, matching with the requirements in implementing this great mission.

5. Another mission of the Messengers is to fulfil the spiritual goals of the divine message and implant the moral values in the mentalities of humans, by way of putting into action the divine program and applying the laws of the religion to the human community through the establishment of a political entity, assuming administration of the affairs of the community, in accordance to the divine message sent to them. Achievement of these goals requires the existence of a wise and excellently courageous leader who must enjoy great perseverance and full acquaintance with the psychologies of the people, their social classes, their different ideological, social, and political tendencies, as well as the laws of administration, education, and norms. These qualities can be summed up in two features; namely, competence and infallibility. The achievement of these goals requires a scientific and practical competent leader, one experienced in running the affairs of a global and religious state. Infallibility, which is identical to mental competence, is also required for protecting the religious leadership against any aberrant behaviour or misdeed that could negatively affect the progress of the leadership and mislead the masses in a way

1. *Surat Al-Ahzab, 33:21.*

that is incompatible with the goals and purposes of the divine message.

Throughout generations, the prophets and their divinely selected successors have boldly embarked upon the course of guidance despite difficulties, suffering unbearable agonies for the sake of educating the people, as required by God. They have thus undergone various plights in order to carry out their mission, sacrificing their most precious things for their principles and beliefs. They have not retreated for a moment nor have they ever dallied.

Allah the Almighty crowned the relentless efforts of all of the prophets and their successors throughout the generations with the message of the Seal of the Prophets, Muhammad ibn ‘Abdullah (s). The Almighty thus imposed on the Prophet Muhammad (s) the greatest responsibility of guidance with all of its ranks and ordered him to work on putting into practice the goals of the divine mission. The Holy Prophet (s) took this rugged course with amazing steps and in the shortest period, achieved the greatest effect in the history of revolutionary uprisings and divine messages. The outcome of his blessed efforts in a period of twenty years can be summed up as follows:

1. He provided for mankind a perfect program resplendent with all elements of perpetuity and endurance.

2. He supplied mankind with all factors that save from aberration and deviation.

3. He created a Muslim community that believes in Allah as the one and only Lord; Islam as the chief principle, Muhammad (s) as the leader, and the religious law as the formula of life.

4. He established a Muslim state and a political entity that carries the pennon of Islam and implements the laws of God.

5. He demonstrated the brilliant feature of divine leadership, represented by his wise leadership.

In order to completely bring to fruition the goals of the divine message, it was necessary that:

A. The competent leader continuously apply the message, and protect it from acrimonious individuals awaiting calamities.

B. The process of the sound education endured throughout generations at the hands of scientifically and mentally competent educators who, just like the Holy Prophet, represented the most excellent exemplars in both morality and behaviour, comprehending and embodying the divine message in all of their activities.

For this reason, it was mandatory upon the Holy Prophet, according to the divine plan, to prepare elite individuals from among the immaculate members of his household, for leadership after his departure. He thus referred to these individuals by name and expressed the roles that they should play.[1] This was in order for them to continue with the great march of prophethood and remain divinely guided by Allah the Almighty, to protect the divine message continued by the Almighty against the distortions of misleaders and plots of the traitors. They were responsible in raising the next generations on the values determined by Allah the Almighty and concepts of the blessed religious law. Therefore, these individuals undertook the mission of explicating the features of these laws, revealing their secrets to humanity, to continue until Allah inherits the earth and all His creations are returned to Him.

The divine plan can be seen in many of the words of the Holy Prophet, like his famous saying: “I am leaving amongst you the two weighty (i.e. precious) things with which you shall never go astray, as long as you hold fast to them: the Book of Allah and the members of

1. See the Holy Qur'an, *Surat Al-Ma’idah 5:67/3*. This holy verse reveals the divine command of designating to the next leadership of the Muslim community the person whose leadership would complete the divine message and who would fulfil the divine mission so that the sealing divine religion would be flawlessly perfect. Through the leadership of this divinely chosen person, God’s grace of guidance that He conferred upon humanity would be perfect in all of its ranks and thus the all-comprehensive and perfect religion of Islam would be the everlasting religion approved for all human beings.

my household. They shall never separate from one another until they both join me at the Divine Pond."[1]

The Holy Imams of the Ahl Al-Bayt (i.e. the Holy Prophet's household) have always been the best example of leadership and the real representatives of the divine plan. On many occasions, the Holy Prophet introduced them, by the command of the Almighty, as his successors, who should assume the leadership of the Muslim community after him. The behaviour of these twelve Imams represented actual Islam and the best examples of the divine message in the times that followed that of the Holy Prophet's era.

In view of this fact, it is necessary to study their lives in detail and as comprehensively as possible, because their behaviour and approach to life brought to light an all-inclusive portrait of the Holy Prophet's movement of the propagation for Islam, forcing its way deep in the community, despite the breach that occurred following the passing of the Holy Prophet. Yet, the Infallible Imams, although experiencing multiple attempts of elimination and dismissal from the political and social scene of the Muslim community, worked inexorably to awaken the masses, directing them towards the divine message through self-application of the laws of the religion, representing the manners of the Holy Prophet, attracting all mankind to his blessed message and its goals, without deviating from the universal institutions that control the progress and development of all human societies.

The lifestyles and manners of the orthodox Imams embodied in the best way the principle of steadfastness in the Holy Prophet's conduct; therefore, the masses began to gradually follow them and take their path in spite of the obstacles that were deliberately placed in their way. Moreover, the masses looked upon them as epitomes of true guidance and lanterns that lit up the path for those who sought the way of truth and believed in their divinely ordained leadership. Thus, the Holy Imams

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1. See Al-Saffar, **Basa'ir Al-Darajat** pp. 433/hadith 3; Al-Maghribi, **Da'a'im Al-Islam** 1:28; Ahmad ibn Hanbal, **Fada'il Al-Sahabah** p. 15; **Musnad Ahmad** 3:14 & 17; **Al-Hakim Al-Nayshaburi**, **Al-Mustadrak 'ala Al-Sahihayn**, 3:148. Moreover, this prophetic saying has been recorded in the majority of the most reliable reference books of both Sunni and Shia Muslims with differences in texts and through various ways of narration.

have always been the guides chosen by Almighty Allah and pioneers in winning His approval. They were steadfast in carrying out His commands and loved Him greatly being eager to fulfil His will in defending the message of the Messenger of Islam, and other elevated and distinguished figures pursuing perfection.

Their lives were full of troubles and they were devoted in their obedience to Allah. They dealt with the antipathetic ones with such tolerance, that they provided the best examples of steadfastness and self-sacrifice, dedicated in establishing the practice of the laws of Allah the Almighty. They preferred martyrdom with dignity, as opposed to survival with humility; and in doing so they fulfilled Allah's will upon enduring great struggle, severe tests and unbearable sufferings.

No historian or man of letters can ever touch on all of the inspiring aspects of their lives - taking into consideration the attempts to eliminate their effective roles in the protection of true Islam - nor could anyone claim to study their lives as perfectly as required. Thus, in this encyclopaedia, we can only attempt to reveal a few features of their lives and present snapshots of their historically recorded ways. However, we have done our best to introduce to the readers an all-inclusive view of the lives of the Holy Imams, in the hope that the Almighty will reward us. Surely, He is the patron of every success.

Our fourteen-volume encyclopaedia of "Epitomes of True Guidance" examines the emissary movement of the Fourteen Infallibles, beginning with the Holy Prophet Muhammad (s) and ending with the seal of the successors; Muhammad ibn Al-Hasan Al-'Askari, the awaited Imam, may Allah hasten his relief and light up the earth with the luminosity of his justice and the sheen of his equity.

The common features to studying the life of each of these Fourteen Infallibles is to emphasize their individual and social emissary activities, reveal the social features and demands of their eras, and introduce the feats that were achieved under their leadership and some samples of their sayings.

As the Ahl Al-Bayt World Assembly (ABWA) undertook the task of publishing and introducing this encyclopaedia, abiding by presenting it in the most proper form, it has become a role-model of scientific study,

according to the associative methodology founded on the guidance of the Holy Qur'an and the most reliable reference books of historiography, which are indeed a splendid scientific treasury although people have neglected the majority of these reference books due to the premeditated plots that were hatched against the message of Islam and its blessed leaders. In the current age of wakefulness, it seems important for humanity in general and Muslims in particular to be acquainted with many hidden facts, although these facts are too bitter to accept and too shocking to believe. However, it seems appropriate to introduce these facts according to the Qur'anic method of propagation for Islam and "*enjoining truth and enjoining patience*."

The current book is dedicated to studying the life of Imam Hasan Al-Mujtaba bin 'Ali ('a); the second of the Twelfth Imams, and the fourth in the list of the Fourteen Infallibles, the epitomes of true guidance during the age of the sealing divine message. Imam Hasan Al-Mujtaba bin 'Ali ('a) left the human society, in particular the Muslim generations, a huge heritage in order for humanity to gain illumination from it and attain glory by applying its manners, if they only comprehend it. Finally, the (ABWA) Team is pleased to express gratitude to the author of this book, Sayyid Mundhir Al-Hakim, Mr. Wissam Al-Baghdadi who helped in writing this part of the encyclopaedia, Mr. Younis 'Aghleh who checked the text and completed the references of this edition. Our best thanks -for the final linguistic checking and for comparing it with the original manuscript- go to our brothers *Husayn Rif'at Al-Salehi* and *Jawad Al-Tahir.* And in addition we thank dear brother *Quassim Al-Baghdadi,* who completed the digital typesetting, and to all of our brethren who contributed to the introduction of this book and worked for achieving the intended goal of the (abwa) in publishing such material. Finally, we, the (abwa) would like to mention our gratitude to the Islamic Ahl Al-Bayt Foundation -in London- for their excellent work in translating this enclyclopaedia into English; and pray that the Almighty grant them all success and an excellent reward. Verily, He is the patron of success and reward.

Cultural Affairs Department
The Ahl Al-Bayt ('a) World Assembly

SECTION ONE

Chapter One
Imam Hasan Mujtaba (‘a) in a glimpse

Chapter Two
Imam Hasan's (‘a) personality

Chapter Three
Imam Hasan Mujtaba's (‘a) virtues

CHAPTER ONE
IMAM HASAN MUJTABA (AS) AT A GLANCE

Imam Hasan's title (*kunya*) was Abu Muhammad; his full name being Hasan bin Ali bin Abi Talib ('a). He was the second Imam from the Household of the Prophet ('a) after the Prophet (s) passed away. All the Hadith narrators are unanimous in him being accepted as the master of the youths of paradise, with his brother, Imam Husayn ('a), being his deputy. He was one of two of the Prophet's (s) progeny who remained among the people after he (s) left this world.

Imam Hasan ('a) was one of the four exceptionally brilliant individuals accompanying the Prophet (s) in the event of the proposed Mubahala (a kind of trial of faith) involving the Christians of Najran. He was among those from whom Allah had driven away impurity. He is one of the Prophet's (s) closest relatives for whom friendship towards is decreed by Allah and one of the two weighty things which guarantees a person's salvation if they follow them and confirms their deviation from the right path to one of depravity in their opposition to them.

Imam Hasan ('a) was brought up during the time of his grandfather, the last Prophet of Allah (s). He learned extensively from his grandfather's divinely inspired mission, morals, forgiveness and generosity. The Prophet of Allah (s) remained close to him to his (s) very last breath, who bestowed on him guidance, honour and eminence as his inheritance. He also charged him with the Imamate in succession to his illustrious father Ali bin Abi Talib ('a). The Prophet (s) mentioned the post of Imamate for Imam Hasan ('a) on numerous occasions. He said:

"Hasan and Husayn are Imams (leaders) whether they rise up or sit down."[1]

The immensity of prophecy and *imamat* united in him. The Muslims were clearly able to perceive in him qualities of both his grandfather and his father; he reminded the people of them both. For this, they loved him dearly and showed him great respect. After his prodigious father, he was considered the only resort by Muslims, steering them out of the difficulties they faced in their social and religious lives. The Muslims consulted him especially when they faced bitter unbearable incidents the like of which they had never faced before.

In every sphere of his life and whatever position he took regarding the incidents of his time, he proved to be a magnificent symbol for the exalted virtues of the Prophet (s); certainly, during his mission in the path of Allah, he had to face immense hardships and aggression caused by his enemies. He proved to be a heroic symbol of forbearance and tolerance. Even one of his main enemies, Marwan bin Hakam, praised his qualities, comparing his tolerance to a rock-solid mountain[2]. The noble Imam was famous for his forgiveness and generosity to such an extent that, on account of these qualities alone, he was easily distinguished from others.

After the earthly departure of his grandfather, the holy prophet (s), the Imam was nurtured in the loving care and attention of his mother Sayyidah Fatimah (‘a) the truthful, the purified, and his father, Imam Ali bin Abi Talib (‘a), master of the successors and good-natured people of the world. Together, these two elevated personages were in conflict with those who had snatched the right from Imam Ali (‘a) on the issue of the caliphate. After a short while, another sad chapter of Imam Hasan's (‘a) life was written due to the death of his loving mother, Fatimah Al-Zahra (‘a). Difficulties and unpleasant incidents surrounded his father, Imam Ali bin Abi Talib (‘a); Imam Hasan (‘a), as a young child, observed his father enchained by grief and hardship. Thus, he also tasted the bitterness of grief even in childhood. Since he

1. **'Ilal Al-Shari'a** 1:211, h. 2; **Rawdhat Al-Wa'adhin** p.156; **Al-Ta'jjub** by Karajiki, p. 129.
2. **Tarikh Damishq** 13:252; **Tarjamat Imam Hasan (‘a)** no.1383; **Tahthib Al-Kamal** 6:235; **Al-Bidayah wa Al-Nihayah** 8:43.

was aware of the society’s condition and knew how quickly it had deteriorated, he worked on certain projects which appeared to be very heavy tasks for a child of his age. The Muslim people had often seen how much the Prophet of Allah (s) cared for him, and showed Imam Hasan (‘a) a lot of respect, as a result.

During the caliphate of ‘Umar, Imam Hasan (‘a) was a young man. He assisted his father in bringing an awareness of different religious rules to the people and helped them to solve their problems.

When Uthman was made caliph, Imam Hasan (‘a) continued to assist his father. He worked sincerely towards the promotion and advancement of Islam. He also took part in his father’s actions to end the depravity and destruction which came into being at the time of Uthman’s caliphate and which caused great sadness to the Muslims. Like other companions of the Prophet (s), Imam Ali (‘a), too, was unhappy with Uthman and his statesmen’s policies. However, he would not and could not allow anyone to assassinate Uthman. To this end, he and his two sons adopted an intelligent strategy, which indicated reform. However, the people flocking around Uthman were persistent with their ill intentions, spreading confusion. Indirectly, they provoked others to murder Uthman. The Imam (‘a) did his utmost to return peace and tranquillity to the society in accordance with divine rules.

Imam Hasan (‘a) remained at his father’s side during all his criticisms, actions and battles. He would ask his father’s permission to go onto the battlefield when conditions turned critical and difficult. However, fearing that with his two sons Hasan (‘a) and Husayn (‘a) would be killed in battle, and that the Prophet’s (s) progeny would thus be removed, Imam Ali (‘a) insisted on their non-participation in battle even to the point of drawing swords.

Until his father’s dying breath, Imam Hasan (‘a) remained at his side. He also felt the pain and grief which the people of Iraq caused his father, and he became increasingly worried, seeing his father vexed and annoyed. He could see with his own eyes how Mu’awiya had positioned his men all over the country with the mission to use slanderous words against him and how he (Mu’awiya) had betrayed him and scattered most of his father’s men, buying them with promises of property and high rank. This reached such an extent that

Imam Ali (‘a) asked Allah that he should die to avoid abandoning them. Of course, he was finally martyred and Imam Hasan (‘a) was left alone to deal with great pressure and problems among the people of Kufah, who had determined to help neither his father nor him. He was, therefore, left unaided to deal with the forces of Khawarij and the confrontational people of Damascus.

Since Imam Ali (‘a) had publicly announced him as his successor and caliph and transferred the inheritance of the prophetic mission to him, the people of Kufah, the migrants and the helpers gathered around him to swear their allegiance to him as their next caliph. In addition to wisdom, piety, strong will and talent for the post of caliphate, Allah had purified and refined him. The people of Kufah and Basra hastened to swear him their allegiance. The people from Hijaz, Yemen, Persia and other Islamic regions whose hearts held love and respect for the Household (‘a) and who had already sworn allegiance to his father, Imam Ali (‘a), also came to Imam Hasan (‘a) to swear allegiance to him. When Mu’awiya and his men heard the news (of how the people were swearing their allegiance to Imam Hasan (‘a)) they endeavoured to break this allegiance and spread pandemonium everywhere.

After his father’s passing away, Imam Hasan (‘a) took charge of government and ruled the country in the best possible manner, although chaos, confusion and multiple conspiracies were hatched against him and his newly established government. He appointed rulers in different cities and commanded them to rule with justice and to fight oppression, transgression and rebellion. He also followed the path of his father and grandfather in the field of governing.

Although Imam Hasan (‘a) was completely aware of Mu’awiya’s discord, conspiracies and rebellion and even though the Imam (‘a) knew of his enmity with the prophetic mission of Imam’s (‘a) grandfather (s), for which Mu’awiya tried his best to revive the age of ignorance, the Imam (‘a) did not declare war against him but sent him a stream of letters in which he (‘a) asked him to play his role in the matter of Muslim unity. In this manner, the Imam (‘a) gave him a final ultimatum so that he had no excuses.

However, the Imam (‘a) knew that Mu’awiya would not only decline his suggestions but would adopt an even severer position against him

than he had taken against his father, Ali bin Abi Talib (‘a), especially now that Mu’awiya’s plots had gained some temporary success against the Imam’s (‘a) father, the Commander of the Faithful (‘a). Imam Hasan (‘a) was well aware that Mu’awiya would use his forces against him when he was left with no more pretexts and deceit. Therefore Imam Mujtaba (‘a) had to unveil the hidden animosity, machinations and deceit which were put into effect by the Umayyads against the last Prophet of Allah, his holy Progeny (‘a), Islam and the Muslims.

Since Mu’awiya had strong connections with many commanders of the Imam’s (‘a) army, he was certain that conditions were now conducive for him to take up the reins of caliphate. He tried to betray the Imam (‘a) by offering him gold and money, and offering him control of the caliphate after him to turn common thoughts from the right path. However, not even the slightest change was observed in the Imam’s (‘a) attitude to Mu’awiya’s threats, enticements and entreaties, and Mu’awiya understood that the Imam (‘a) firmly stood his ground against him. He, therefore, prepared his forces for open battle against Imam Hasan (‘a). He was sure that the battle would conclude in his favour and that Imam Hasan (‘a) and his sincere men would all be either slaughtered or captured. However, such a victory needed religious conviction to sway the Muslims to come to Mu’awiya’s side and Mu’awiya lacked religious logic and reasoning so, changing his mind, he decided against fighting Imam Hasan (‘a). However, he continued to conspire against the Imam (‘a), lying about him, buying Imam’s men, bringing them over to his own side and scattering the Imam’s (‘a) army. After most of his army and commanders had deserted him leaving only a small group of followers, the Imam (‘a) had no option but to sign a peace treaty with Mu’awiya. Therefore, the Imam (‘a) decided to hand over the post of caliphate to Mu’awiya to put a halt to the disturbance in society. On this basis, the Imam’s (‘a) decision was the way to support Islamic goals and interests; certainly great wisdom and political intelligence were behind his decision.

After having signed the peace treaty with Mu’awiya, Imam Hasan (‘a) was strongly criticized by a group of his own followers and friends who could tolerate Mu’awiya’s oppression and cruelty no longer, even though they were well aware of the tough conditions which had

compelled the Imam (‘a) to take such action with Mu’awiya and to pull back from government and refrain from opening battle against him. Most of the leading Muslim leaders knew the vengeance of the Umayyads against Islam and its sincere preachers. They were also aware of the efforts made by Bani Umayyah to revive the acts of the time of ignorance which had all been rejected and forbidden by the Prophet of Islam (s). To this group of Muslims, the peace treaty was a severe blow to the body of Islam and the Muslims.

The Imam (‘a), however, provided Mu’awiya with the necessary ground to unveil his programs and plans related to the revival of the age of ignorance which meant that previously unaware Muslims could observe them for themselves. This is why the peace treaty was a clear victory for Imam Hasan (‘a) for it scandalized Mu’awiya’s deceitful politics, which he used as a shield against his enemies. The peace treaty, therefore, mutated into a clear open victory for Imam Hasan (‘a) as Mu’awiya openly took part in manifesting his deceitful policies; he publicly announced that there was no religious cause behind his actions and efforts - rather he had gone to all this effort to take charge of government, and rule over the Muslims, and he would not, subsequently, follow a single article of the peace treaty in the future.

By this announcement and later actions to suppress the policies of Imam Ali (‘a) and his sons, and by slaying their well-known friends and lovers, Mu’awiya drew off the mask from the ugly hateful face of Umayyad. Imam Hasan (‘a), however, still shouldered the responsibility of preserving his father’s policies despite having withdrawn from government. He prepared, guided and strengthened his companions against all threats. In fact, the Imam (‘a) played an extremely effective role in the preparation of his companions; which caused him to be under increased scrutiny and pressure.

Several efforts were made to martyr Imam Hasan (‘a), which shows the huge extent to which Mu’awiya feared him; the Imam was a great powerhouse with the ability to provoke people’s feelings and bring them to reality. Certainly, such a power could at any time cause a revolt against the Umayyad government. Therefore, it is completely correct to say that Imam Hasan's (‘a) peace treaty provided the necessary ground for Imam Husayn’s (‘a) revolution.

Imam Mujtaba (‘a) continued his great *jihad* and struggle against the malicious government of his time, this certainly being more than a simple *jihad*, for it was being fought under very difficult conditions. Ultimately, he was poisoned by his enemies and martyred.

Peace and blessings be upon him on the day he was born, on the day when he was martyred and on the day when he will be brought back to life.

CHAPTER TWO
IMAM HASAN'S (AS) PERSONALITY

1. Imam Hasan's (‘a) position in the light of the Holy Qur’an

The Muslims have never agreed on any issue and subject more than on the virtues of the Household of the Prophet (‘a); neither have they accepted anything more easily than the Household’s (‘a) logical spiritual rank and the virtues, which Allah bestowed upon them.

This consensus regards Islamic rules and foundations including the Holy Qur’an’s clear statements about the special and high rank of the Household (‘a). The Holy Qur’an clearly says that the people of the Household (‘a) have been purified[1] from every sort of impurity and states that they are the close relatives of the Prophet (s), whose friendship and love is the reward for the divine mission, which Allah bestowed upon the human race[2]. They were virtuous people who obeyed Allah’s commands, feared His wrath and ornamented their hearts with the fear of Allah, while He gave them the good news of paradise and freed them from His wrath and anger.

Imam Hasan Mujtaba (‘a) was certainly one of the members of the Household (‘a), purified from all types of impurity. According to the clear statement of the verse of Mubahalah (mutual importuning for Allah’s exposing judgement), which was revealed after the event of Mubahala between the Prophet (s) and the Christians of Najran, Imam Hasan (‘a) was mentioned as the Prophet (‘a)’s son. The Holy Qur’an

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1. *Surat Al-Ahzab*, *33:33*.

﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذۡهِبَ عَنكُمُ ٱلرِّجۡسَ أَهۡلَ ٱلۡبَيۡتِ وَيُطَهِّرَكُمۡ تَطۡهِيرًا﴾

2. *Surat Al-Shura, 42:23*.

﴿قُل لَّآ أَسۡـَٔلُكُمۡ عَلَيۡهِ أَجۡرًا إِلَّا ٱلۡمَوَدَّةَ فِي ٱلۡقُرۡبَىٰ﴾

noted this historical event in the Chapter Aal Imran, verse no. 61. It says:

﴿فَمَنْ حَآجَّكَ فِيهِ مِنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ فَقُلْ تَعَالَوْا۟ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ ٱللَّهِ عَلَى ٱلْكَـٰذِبِينَ﴾

“And whosoever disputes with thee concerning him, after the knowledge which hath come unto thee, say (unto him): Come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie.”[1]

The narrators of Hadiths have reported in various ways that the occasion of revelation of this verse is the Household of the Prophet (‘a) consisting of the Prophet (s) himself, Ali (‘a), Fatimah (‘a), Hasan (‘a) and Husayn (‘a). The Arabic term “*abna*” (the sons) used in the verse certainly includes Imam Hasan (‘a) and Imam Husayn (‘a).

The Prophet of Allah (s) has a clear statement about this historical event, saying that the people who accompanied him in the event of Mubahalah were the greatest human beings on the surface of the earth and the dearest to Allah. This is why the Prophet (s) asked them to accompany him in the Mubahalah event. Even the Christian priest accepted this fact and said: “By God, I see faces which, if they pray to God to move mountains, will cause the mountains to move at once.”[2]

Like the above-mentioned verse of the Holy Qur’an, this event also clarifies the high rank and virtues of the Household (‘a) who have been mentioned as being the dearest creatures to Allah and His

1. *Surat Aal Imran, 3:61.*
2. **Sharh Al-Akhbar** 2:339-340; **Irshad Al-Mufid** 1:170; **Rawdhat Al-wa'adhin** p. 164; **Manqib ibn Shahr Aashub** 3:143-144; **Bihar Al-Anwar** 10:147-148; **Ma'arifat 'ulum Al-Hadith** p. 50; **Nadham Durar Al-Simtayn** p. 108; **Manaqib Al Khawarizmi** p. 159; Ibn Kathir, **Al-Bidayah wa Al-Nihayah** 5:65-66.

Prophet (s); no-one in this universe can compete with their virtue and rank.

The Holy Qur'an has never mentioned so clearly the purification (*'ismat*) of anyone other than the Prophet (s) and his progeny who were purified as Allah desired to cast all impurity from them.[1] Muslims disagree about the meaning of "the household" (Ahl Al-Bayt) ('a) as to whether or not it includes the Prophet (s)'s wives, but there is no disagreement among them regarding Ali ('a), Fatimah ('a), Hasan ('a) and Husayn ('a) being true members of the Household ('a).[2]

We can now come to understand the hidden secret of obligatory love for the Household ('a) and acting upon their policies. As the Holy Qur'an[3] says, we should prefer their friendship and love to friendship and love for others, because it is the infallibility of the Household ('a) which can turn out to be the best reason for deliverance when different events and different demands occur. At such times, it is the Infallibles who will deliver a person. Only those whom Allah has purified can guide people to the bank of deliverance and it is only their followers who are saved from sinking and from perishing.

Ibn Abbas narrated from the Prophet of Allah (s) that when the verse regarding "expressed love for the next of kin" (*Mawaddat Al-Qurba*) was revealed, some Muslims asked the Prophet (s) what the holy verse meant by next of kin, to whom it is obligatory to show one's

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1. *Surat Al Ahzab 33:33.*
2. **Al-Kafi** 1:187; **'Ilal Al-Sharia'a** 1:190-191&156; **Amali Al-Tusi** p. 248/hadith 438; **Musnad Ahmad** 1: 331; **Sahih Muslim** 7:30; **Sunan Al-Tirmidhi** 5:31; **Mustadrak Al-Hakim** 3: 133; **Tafsir Al-'Ayyashi** 1:249-250; **Tafsir Al-Qummi** 2:67; **Tafsir Furat Al-Kufi** p. 110; **Tabari Jam'a Al-bayan** 22:9; **Shawahid Al-Tanzil** 2:18-19; **Tafsir Al Qurtubi** 14:182.
3. *Surat Al-Shura, 42:23.*

﴿قُل لَّآ أَسۡـَٔلُكُمۡ عَلَيۡهِ أَجۡرًا إِلَّا ٱلۡمَوَدَّةَ فِي ٱلۡقُرۡبَىٰ﴾

& *Surat Al-Sabaa, 34:47.*

﴿مَا سَأَلۡتُكُم مِّنۡ أَجۡرٍ فَهُوَ لَكُمۡ﴾

love. The Prophet (s) replied: “By next of kin, the verse means Ali (‘a), Fatimah (‘a) and their sons [Hasan and Husayn]”.[1]

In Chapter Dahr, the Holy Qur’an once again expresses the greatness of the Household (‘a) and their sincerity of obedience and worshipping. It has explained the reasons and causes behind this virtue and says:

﴿إِنَّمَا نُطۡعِمُكُمۡ لِوَجۡهِ ٱللَّهِ لَا نُرِيدُ مِنكُمۡ جَزَآءٗ وَلَا شُكُورًا ۝٩ إِنَّا نَخَافُ مِن رَّبِّنَا يَوۡمًا عَبُوسٗا قَمۡطَرِيرٗا ۝١٠ فَوَقَىٰهُمُ ٱللَّهُ شَرَّ ذَٰلِكَ ٱلۡيَوۡمِ وَلَقَّىٰهُمۡ نَضۡرَةٗ وَسُرُورٗا ۝١١ وَجَزَىٰهُم بِمَا صَبَرُواْ جَنَّةٗ وَحَرِيرٗا﴾

“(Saying): We feed you, for the sake of Allah only. We wish for no reward nor thanks from you; ❁ Lo! We fear from our Lord a day of frowning and of fate ❁ Therefore Allah hath warded off from them the evil of that day, and hath made them find brightness and joy; ❁ And hath awarded them for all that they endured, a garden and silk attire”[2]

According to most commentators of the Holy Qur’an and narrators of Hadiths, this chapter was revealed in favour of the Household (‘a) when Imam Hasan (‘a) and Imam Husayn (‘a) had fallen ill and when Imam Ali (‘a) vowed to fast for three consecutive days as thanks for their complete recovery. They fulfilled their promise in the best possible manner. This fulfilment of promise carried the best sacrifice and resulted in these verses:

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1. **Al-Tara’if fi al-Ma'rifah**, Mathahib Al-tawaif, p. 112; **Thakhair al-'Uqba** p. 25; **Bihar Al-Anwar** 29: 341; **Tabarani Mu'ajaml Al-Kabir** 3:47; **Majma'a Al-Zawaad** 9:168; **Fateh Al-Samawi for Manawi** 3: 98; **Khasais Al-Wahi Al-Mubin** p. 109; **Tafsir Al-Thalabi** 8:38; **Shawahid Al-Tanzil** 2:194; **Tafsir Al-Baidawi** 5:128.
2. *Surat* Al *Insan, 76:9-12.*

﴿إِنَّ ٱلۡأَبۡرَارَ يَشۡرَبُونَ مِن كَأۡسٖ كَانَ مِزَاجُهَا كَافُورًا ۝٥ عَيۡنٗا يَشۡرَبُ بِهَا عِبَادُ ٱللَّهِ يُفَجِّرُونَهَا تَفۡجِيرًا ۝٦ يُوفُونَ بِٱلنَّذۡرِ وَيَخَافُونَ يَوۡمٗا كَانَ شَرُّهُۥ مُسۡتَطِيرًا﴾

"Lo! The righteous shall drink of a cup whereof the mixture is of water of Kafur❁ A spring wherefrom the slaves of Allah drink, making it gush forth abundantly❁ (Because) they perform the vow and fear a day whereof the evil is spreading wide"[1]

To honour this sacrifice and fulfilment of promise, Allah pledged that they would be given many blessings in the Hereafter and He gave them the Imamate and leadership of the Muslims till the Day of Judgment.[2]

2. Imam Hasan ('a) in the light of the Prophet's (s) hadiths

The Holy Prophet of Islam (s) mentioned the qualities of his two grandsons - Imam Hasan ('a) and Imam Husayn ('a) - which shows what a high rank they had in the eyes of their grandfather. To the Prophet (s), the two grandsons were:

1. The prophet's (s) two fragrant flowers of this world and the blossoms among his nation.[3]

2. The best human beings on the surface of the earth.[4]

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1. *Surat Al-Insan 76:5-7*.
2. **Irshad Al-Mufid** 1:178; **Ibin Al-Batriq Al-'Umdah** pp. 345-348; **Tabian Al-Tusi** 10: 211; **Majm'a Al-Bayan** 10: 209; **Kasais Al-Wahi Al-Mubin** p 179; **Tafsir Al-Asifi** 2:1385; **Tafsir Al-Tha'labi** 10:98-101; **Tafsir Al-Sam'ani** 6: 116; **Shawahid Al-Tanzil** 2: 394-397/hadith 1042.
3. **Kitab Salim bin Qays Al Hilali** p. 275; **Sharih Al Akhbar** 3:100; **Irshad Al Mufid** 2:28; **Sahih Al-Bukhari** 4:217; **Sunan Al Tirmithi** 5:322; Tabarani, Al **Mujam Al Kabir** 3:127/hadith 2884.
4. **'Uyun Akhbar Al Rida** 1:67/hadith 252; **Muhtadar Al Hili** p. 165/hadith 180.

3. The masters of youths in heaven.[1]

4. Imams (leaders) whether they stand or sit down.[2]

5. Members of the Prophet’s (s) progeny and Household (‘a) between whom and the Holy Qur’an there will be no separation till the very Day of Judgment; and the nation upholding them will never be misled.[3]

6. Members of the Household (‘a) who are like the ark of Noah saving whoever enters it.[4]

7. Included in the people of whom the Prophet of Allah (s) said: “The stars are security for the inhabitants of the earth from drowning, and my household are security for my community from disagreement.”[5]

8. Many companions of the Prophet (s) narrated that they heard the Prophet (s) saying of Imam Hasan (‘a) and Imam Husayn (‘a): “O God! You are well aware of my love for these two (grandsons of mine). So love them and those who love them.”[6]

Salman Al-Farsi reported that he heard the Prophet of Allah (s) saying: “Hasan (‘a) and Husayn (‘a) are my two sons. Whoever loves them loves me, and whoever loves me, Allah loves, and whoever Allah loves makes him enter the garden. Whoever hates them hates me, whoever hates me, Allah hates, and, whoever Allah hates, He makes him enter the fire.”[7]

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1. **Kitab Salim Bin Qays Al Hilali** p.132, 197&237; **Manaqib Al Kufi** 1:333, 260& 543; **Sharih Al Akhbar** 1:145/hadith 77; **Irshad Al Mufid** 2:27; **Bihar Al Anwar** 10:353; **Musnad Ahmad** 3:3, 62,&64; **Sunan Ibn Majah** 1:44; **Sunan a Tirmithi**, 5:321; **Mustadrak Al-Hakim** 3: 167; **Mu’jam Al Tabarani** 3:35.
2. **'Ilal Al Shara’i’** 1:211; **Rawdhat Al Wa'adhian** p. 156.
3. **Amali Al Tousi** p. 163; **Musnad Ahmad** 3:14,17,26&59; **Sunan Al Tirmithi** 5:328.
4. **Sharih Al Akhbar**, 3:479/hadith 887; **Mustadrak Al Hakem** 2:343.
5. **Sharih Al Akhbar** 2:502; **Mu’jam Al Tabarani** 7:22; **Mustadrak Al Hakem**, 3:149.
6. **Rawdhat Al Wa'idin**, p. 156; Al **'Umdah By Ibn Batriq** p. 396; **Musnad Ahmad** 2: 442; **Sahih Bukhari** 4:216; **Sunan Al Tirmithi** 5:322.
7. **Mustadrak Al Hakem** 3:166; **Imt'a Al Isma'a** 6:11.

9. Anas bin Malik narrated: "Allah's Prophet (s) was asked: "Which of your household do you love most?" "Hasan (‘a) and Husayn (‘a)," he replied. He always said to his daughter, Fatimah: "Call my two sons." When Fatimah (‘a) brought them to the Prophet (s), he kissed them and held them to his chest".[1]

3. Imam Hasan (‘a) in the eyes of his contemporaries

A. Jabir narrated of the Prophet Muhammad (s) that he said: "God created me and Ali in the form of two lights on the throne. We praised His holy being two thousand years before He created Adam. When God created Adam, He placed us in his loins. Then He put us from his purified loins into a purified womb to place us in Abraham's loins. Then he transferred us from his purified loins to the purified womb to place us in Abd Al-Muttalib's loins. Then in the loins of Abd Al-Muttalib, the light was divided into three pieces, two thirds of which was placed in the loins of Abdullah and one third was placed in the loins of Abu Talib. Afterwards, a light from me and Ali was placed in Fatimah. In this manner, Hasan (‘a) and Husayn (‘a) are also two lights from the light of the God of the people of the world."[2]

B. Mu'awiya asked the members of his assembly: "Who do you think is the best with regard to his father, mother, grandmother, grandfather, paternal uncle and aunt and maternal uncle and aunt?" They replied: "The Commander of the Faithful is well aware." Then Mu'awiya raised Imam Hasan's (‘a) hand and said: "He is the best because his father is Ali bin Abi Talib, his mother is Fatimah the Prophet's daughter (‘a), his grandfather is the last Prophet of Allah (s), his grandmother is Khadijah, his paternal uncle is Ja'far, his paternal aunt is Abu Talib's daughter, his maternal uncle is Qasim bin Muhammad and his maternal aunt is Zaynab the daughter of the Prophet (s).[3]

C. On another occasion, too, Mu'awiya admitted the supremacy of Hasan bin Ali (‘a) in front of 'Amr bin 'Aas, Marwan bin Hakam and Ziyad bin Abih who were venerating their forefathers. To make them

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1. **Sunan Al-Tirmithi** 5:323/hadith 3861; **Tarikh Al Thahabi**, 4:35-36.
2. **Nuzhat Al Majales** 2:230.
3. Al-**'Iqd Al-Farid** 5:87; **Tarikh Dimashq** 13:240.

feel ashamed, he summoned Hasan bin Ali (‘a) who rejected their false sayings regarding the Hashimites. After the Imam (‘a) had left them, Mu’awiya said: Is it possible for me to claim to be superior to someone whose grandfather is the Prophet (s) - the first and last king - and whose mother is Fatimah, the queen of the women of the world? Then he said to those present: “I swear by God, that we will be ruined if the people of Damascus come to know about this …”[1] as mentioned by the narrator, Al-Jahidh.

D. Mu’awiya once said to Miqdam: “Did you know that Hasan bin Ali (‘a) has died?”

On hearing this, Miqdam recited the Qur’anic verse, “We belong to Allah and to Him we shall return.”[2]

Mu’awiya asked him: “Do you think it a calamity?”

Miqdam answered: “Why should I not consider it a calamity when it is a fact that the Prophet (s) used to take him on his lap in his childhood saying: "This (Hasan) belongs to me and Husayn belongs to ‘Ali."[3]

E. To answer the question asked by the people of Iraq, Abdullah bin ‘Umar said: "Look here! This Iraqi enquires about the blood of a mosquito, although these very Iraqis killed the son of the Prophet of Allah (s) and I myself heard the Holy Prophet (s) saying: “Hasan and Husayn are my two fragrant flowers in the world”; and “Hasan and Husayn are my two sweet-scented flowers among my Ummah.”[4]

F. Abu Hurayra repeatedly said: “I shed tears whenever I saw Imam Hasan (‘a) for I witnessed with my own eyes that the Prophet of Allah (s) placed his mouth on Hasan’s (‘a) mouth and said three times:[5] “O Allah! I love him. You also love him and those who love

1. Al **Mahasn wa al-Addad** p. 133.
2. He said "انا لله وانا اليه راجعون".
3. **Musnad Ahmad** 4:132; **Thakha’ir Al-'Uqba** p. 133.
4. **Musnad Ahmad** 2:85; **Sahih Al-Bukhari** 4:217.
5. **Tarikh Dimashq** 13:193.

him." He added, "I became interested in Hasan (‘a) from the very moment I saw the Prophet of Allah (s)'s behaviour towards him."[1]

G. Marwan bin Hakam, one of the ultimate enemies of Imam Hasan (‘a), tried to participate in the ceremonies of the Imam (‘a)'s funeral, but Imam Husayn (‘a) said to him: "Do you intend to take part in his funeral despite being one of his greatest adversaries; someone who enraged him to excess?" He answered: "I did this to the man whose composure was as massive as mountains." [2]

H. Abu Al-Aswad Al-Dua'li said of Imam Hasan Mujtaba (‘a): "He was a decorated personality who belonged to the most famous and generous family of the Arabs, and he was a man of purified nature."[3]

I. 'Umayr bin Ishaq said: "Hasan bin Ali (‘a) is the only person whom I wish to continue speaking whenever he speaks to me; and whom I have never heard use indecent words." [4]

J. Abdullah bin Zubayr said: "I swear by Allah! Women have never given birth to babies of Hasan bin Ali's (‘a) calibre with regard to honour and high rank."[5]

K. When his brother, Muhammad bin Hanafiyya, stood beside his grave and pronounced words of sorrow, he said: "May Allah have mercy on you, O Abu Muhammad! By Allah, your life strengthened us, but your death has weakened us. The most excellent soul is that which your body built, the best body is that which your shroud has included, and the best shroud is that which your grave has contained. Of course, you are so, for you are the descendant of guidance, ally of men of piety, and the fifth of the people who were under the cloak.[6] The hands of truth fed you; you were brought up in the lap of Islam,

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1. Ibid p. 194; **Thakha'ir Al-'Uqba** p. 122.
2. **Tarikh Dimashq** 13:252; **Tahthib Al Kamal** 6:235.
3. **Bihar Al-Anwar** 44:121.
4. **Tarikh Dimashq** 13:252; **Tahthib Al-Kamal** 6:235;**Tarikh Al-Ya'qubi** 2:227.
5. **Tarikh Dimashq** 13:240; **Tahthib Al Kamal** 6:233.
6. Al Kufi, **Manaqib Imam Ali** 1:132; **Musnad Ahmad** 1:331; **Saheh Muslim** 7:130; **Tafsir furat Al Kufi** p. 334, 454 & 338; **Tafsir Al Tha'labi** 8:36-37; **Tarikh Baghdad** 9:128; **Tarikh Dimashq** 13:202.

and the breasts of faith nursed you. So you are good dead or alive. However, our hearts are filled with sorrow for we have lost you.”[1]

L. Imam Husayn (‘a) expressed his grief at the edge of his brother’s grave, saying: “May Allah have mercy on you, O Abu Muhammad! You reflected on the most likely places of the truth. You preferred Allah during the time of refutation in the places of precautionary dissimulation with deliberation. You perceived the great misfortunes of the world with an eye that disrespected and overcame them, with a hand with pure parts and family. You deterred the actions of your enemies with provisions easy to you. No wonder! You belong to the progeny of prophethood and you suckled the milk of wisdom. Therefore, you have gone to happiness and bounty and a garden of bliss. May Allah make great the reward for you and us, grant you and us good comfort!” [2]

4. Imam Hasan’s (‘a) rank in the eyes of scholars and historians

A. Hafiz Abu Na’aim Isfahani (a scholar who lived during the fifth century) said of Imam Hasan (‘a): He was the master of youth, reformer of his kith and kin and those who inclined to him. He had the looks of the Prophet of Allah (s) and was very dear to him, he was the offspring of guidance, a friend to the pious, the fourth member of the people who were under the cloak. He was the son of the queen of women. He is Hasan the son of Ali bin Abi Talib (may Allah be pleased with him).[3]

B. Ibn Abd Al-Barr said of him: Who can be called higher and superior than someone to whom the Prophet of Allah (s) has given the title of “master”? Allah’s blessings be upon him for he was a patient and wise person. His piety, virtue and wisdom made him leave the post of caliphate and the world to gain divine pleasure and reward. He said: From the very time I came to understand things, I have never wished to lead the Prophet's (s) Ummah risking a single drop of its blood to be shed.[4]

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1. **Muroj Al Thahab** 3:7-8.
2. **'Uyon akhbar Al Daynori** 2:314; **Tarikh Dimashq** 13:296.
3. **Akhbar Al Asbahan** 1:44.
4. **Al Iste'ab** 1:385.

C. Hafiz Ibn Kathir Damishqi said of Imam Hasan (‘a): Abu Bakr and ‘Umar glorified and respected him. They liked him and always said to him: May we be ransom for you. Ibn Abbas held Imam Hasan’s (‘a) stirrups and Imam Husayn’s (‘a) horses whenever they rode. He considered this action as a blessing for himself. Whenever they circumambulated the Holy Ka’bah, such a large crowd of people gathered around them to pay their respects and blessings that it was as if the wall of the Ka’bah had collapsed. [1]

D. Hafiz Ibn ‘Asakir Shafi’i said of Imam Hasan (‘a): “This great person is the grandson of the Prophet (s), a perfumed flower of his garden and one of the two masters of the youth of the Garden…[2]

E. Hafiz Suyuti said: “[Imam Mujtaba is] the Prophet’s (s) grandson, the flower of his garden, according to his clear statement, his last successor and the fifth person to come under the cloak.[3]

F. Ibn Shahr Aashub has narrated in his book: ‘Al-manaqib’ that Muhammad bin Ishaq praised Imam Hasan (‘a) saying: “After the Prophet of Allah (s) noone reached the greatness and elevated status of Imam Hasan (‘a). Imam Hasan (‘a) was so dignified that rugs were spread at the door of his house. When he went out and sat down, none would walk through the street because all the people sat down out of admiration and respect for him. When he noted this, he entered his house; then the people started walking. I saw him walking on the way to Mecca. People also dismounted their horses out of respect and continued on foot. I saw even Sa’d bin Abi Waqas dismounting and walking out of respect for Imam Hasan (‘a).”[4]

G. Muhammad bin Talha Shafi’i said of him: “Allah blessed him with great intelligence, so that he could clearly understand his targets in the difficulties he faced. Also He blessed him with great power of thought so that he could reform the base and principles of the divine religion. He was decorated with different sciences and learning.[5]

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1. **Al Bidayah Wa Nihayah** 8:41.
2. **Tarikh Dimashq** 13:163.
3. **Tarikh Al Khulafa’a** p. 187-188.
4. **Manaqib ibn Shaher Ashob** 3:344.
5. **Mataleb Al Suoal** p. 338.

H. Sibt Ibn Juzi said of Imam Hasan Mujtaba (‘a): He was best known for his generosity and had great power of thought. The Prophet of Allah (s) loved him greatly.” [1]

I. Ibn Athir said of Imam Hasan (‘a): “[Imam Mujtaba (‘a)] was the master of the youth of the garden. He was a flower of the Prophet’s (s) garden. He had the looks of the Prophet (s). The Prophet (s) named him Hasan. He was the fourth precious member who went under the cloak.”[2]

1. Sh**atharat Al-Khawas** 2:8.
2. Us**d al- Ghabah** 2:9.

CHAPTER THREE
IMAM HASAN MUJTABA'S (AS) VIRTUES

1. Worshipping

Mufaddal narrated from Imam Sadiq ('a) who narrated from his father who narrated from his grandfather who said: "Imam Hasan bin Ali ('a) was the most pious and virtuous person among the people of his time; whenever he wanted to go on pilgrimage to Hajj, he went to Mecca on foot, even walking barefooted; whenever he remembered death, graves, resurrection and crossing the Sirat Bridge, he started crying. He cried and became unconscious when he thought of the presentation of the records of his deeds before God. When standing up for prayer, his whole body would start trembling with fear of God. He would be writhing like one bitten by a snake whenever he was reminded of heaven and hell. He would ask Allah for heaven and seek refuge in Allah from hell. Reciting the Holy Qur'an, when he reached the verses starting with: "O believers!" he would say: "Here I am, O Allah, here I am'. He always remembered Allah. He was the most truthful and the most eloquent.[1]

When Imam Hasan ('a) wanted to perform the ritual ablution, his condition changed, and fear overtook him, to the extent that he turned pale and shook all over. He was asked about the reason for this, and he answered: "It is incumbent on one who stands before the Lord of the throne to shake all over (with fear) and turn pale."

When he wanted to enter the mosque, he would turn towards the sky and pronounce: "O Allah, Your guest is at Your gate! O Good-doer, the evil-doer has come to You! Therefore, overlook the evil that I have through the good that You have! O Generous One!"

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1. **Amali Al - Saduq** 244/hadith 262.

When he finished the morning prayer, he said nothing except the remembrance of Allah until the sun rose, even if he performed his daily activities.

It has been narrated of Imam Baqir ('a) that he said: "Imam Mujtaba ('a) said: I feel shame to be in the presence of my Lord while I have not gone on foot to His House! This is why he left Medina twenty times for Mecca."

It has been narrated from Ali bin Jath'an that he said: "For the pleasure of Allah, the Imam ('a) sacrificed all his expensive and precious possessions. He paid the land taxes for his properties twice over. For the sake of Allah he made the people equally share his properties three times, to the extent that he gave his pair of sandals and retained another."[1]

A number of prayers are narrated from Imam Hasan ('a) which contain the rules of how to pray in the holy presence of Allah with complete humility and sincerity. Here we will mention some examples:

The Imam ('a) said: "O Allah! You are the only successor from amongst all your creatures and there is no successor among them like You!

O Allah! It is Your blessing which makes someone do good but it is one's own mistakes which make one commit sins. On this basis, the one performing good deeds is not free from Your help, nor can the one committing crimes replace You with someone else.

O Allah! I came to know You with Your own blessing and came to know Your commands by Your holy being. I would never know You without Your support. O Ye with such qualities, which are possessed by none other than You, bless Muhammad and his Progeny; and bless me with sincerity in my deeds and provide me with sufficient sustenance.

O Allah! Make my deeds end well and make the day I meet You the best day of my life.

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1. **Manaqib ibn Shaher Aashub** 3:180; **Bihar Al Anwar** 43:339.

O Allah! I obeyed You and You obliged me with your best things which are having faith in You and confirming the prophethood of Your Prophet (s); and I did not disobey You in the most hated things of making something Your partner or denying the prophecy of Your Prophet (s). Therefore, O Most Merciful! Forgive my mistakes and sins!"[1]

Ibn Kathir said: "Whenever Imam Mujtaba ('a) went to see his wives, he would take Chapter Al-Kahf with him, which he recited in his bed before sleeping.[2]

2. Patience and forgiveness

Imam Hasan ('a) was famous for his patience and forbearance. His behaviour towards Mu'awiya and signing the peace treaty with him can be cited as the best example of his patience, for Mu'awiya had always created problems for his father Imam Ali ('a) and had snatched the post of caliphate from Imam Hasan ('a) by force. After the Imam ('a) had signed the peace treaty with Mu'awiya, even his sincere friends and companions criticized him in different ways, but he tolerated their behaviour and oppression for the cause of Allah.

It has been narrated that one day Marwan bin Hakam cursed Imam Ali ('a) in front of a crowd, while Imam Hasan ('a) was present. When Imam Husayn ('a) heard the news, he came to Marwan and said to him: "O son of the blue-eyed woman! You are cursing Ali!" Then he went to see his brother Imam Hasan ('a) and said to him: [O brother!] The wicked person is cursing our father and you hear it with your own ears, but even so you do nothing?"

Imam Mujtaba ('a) replied: "What should I say to a person who has himself under control, says whatever he wants and does whatever he wishes?"

It has been narrated that one day Marwan bin Hakam abused Imam Hasan ('a). When he had finished, Imam Hasan ('a) said to him: "May Allah reward you if you are truthful in what you said about me, otherwise, may He punish you; and certainly His punishment is many times severer than mine."

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1. **Minhaj Al-Da'awat** p. 181-182.
2. Al **Bidayah wa Nihayah** 8:210.

It is said that one of Imam Hasan's ('a) servants was treacherous towards him. The Imam ('a) ordered him to be punished. The servant said to him: "O my master! The Holy Qur'an says:

﴿وَٱلۡعَافِينَ عَنِ ٱلنَّاسِ﴾

"Those who forgive people!"[1]

The Imam ('a) said to him: "I have forgiven you!"

The servant said:

﴿وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ﴾

"And Allah loves the doers of good."[2]

The Imam ('a) said to him: "I have freed you in the cause of Allah and I am going to double your salary."[3]

Mubarrad and Ibn A'ishah narrated: The Imam ('a) passed a person who was from Syria, who abused him several times. As for the Imam, he kept silent. After the person had finished abusing him, the Imam ('a) turned to him and addressed him with kind words. The Imam ('a) smiled at him and said: "O Shaykh, I think you are a stranger? If you ask us (for money), we will give you this. If you ask us for guidance, we will guide you. If you ask us to maintain you, we will maintain you. If you are hungry, we will give you food. If you are in need, we will grant your need. If you are homeless, we will lodge you." When hearing all this, the old Syrian man started weeping and said: "I witness that you are God's successor on the surface of the earth. Allah knows best where He places His message! You and your father were the most hateful ones to me in all creatures of Allah, but you and your father are now the most loved ones to me."[4]

1. *Surat Aal Emran, 3:134.*
2. Ibid.
3. **Bihar Al Anwar** 43:352, h. 29.
4. **Manaqib Ibn Shaher Aashub** 3:184.

3. Generosity

Real generosity is when one gives to the needy with good intentions and when one deals with people with kindness and beneficence. These qualities were found perfectly in Abu Muhammad Imam Hasan Mujtaba (‘a). This is why he was called “the generous of the Household (‘a)”.

Imam Mujtaba (‘a) wanted wealth only to allow a hungry person to eat, and to provide a needy person with clothes, or to assist someone calling for help, or to pay the debts of an indebted person. He ordered his servants to cook food in large cooking pots to serve his guests. It has been narrated that he never said “no” to a beggar. He was asked: “Why do you never refuse the request of a beggar?” He answered: “Most surely I beseech Allah and desire for Him. I would feel shame to refuse (the request of a beggar) while I beseech (Allah). Allah has accustomed me to being showered with His goodness, and I have made Him accustomed to my showering people with His goodness. Therefore I fear that if I stopped the custom, He would deprive me of the custom.”

One day Imam Hasan (‘a) passed a black boy. There was a loaf of bread before the black boy. He was eating a piece and giving another to his dog. The Imam (‘a) asked him: “What made you do that?” “I feel shame when I eat without feeding it.” The Imam (‘a) realised that the black boy had the most lovable quality. He decided to reward him and reward his kindness with kindness. The Imam (‘a) said to the boy: “Do not move from here!” He then went to the boy’s master and bought him from him. He also bought the garden where he worked and presented it to him as a gift.[1]

Once, his slave girl greeted him with a bunch of roses, and he said to her: “You are free for the sake of Allah!” Anas blamed him for that, and he said to him: “Allah educated us when He said:

1. Al **Bidayah wa Nihayah** 8:42.

﴿وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّواْ بِأَحْسَنَ مِنْهَآ﴾

"And when you are greeted with a greeting, greet with a better (greeting) than it or return it."[1] [2]

One of his great virtues was that when he bought a garden from people, and they needed it once more, he returned it to them or gave them its value.

Once a poor man went to him and complained of his condition. That day, the Imam ('a) had no money. He found the affair difficult and felt shy to refuse the poor man's request. He said: "Most surely I will guide you to something from which you will acquire benefit." "What is it, O son of Allah's Prophet (s)?" asked the poor man. He replied: "Go to the Caliph. His daughter has died and he has showed sorrow at her death. He has never heard an eloquent consolation from anyone. Therefore, condole him with these words, and you will get something good from him." "O son of Allah's Prophet (s)," entreated the poor man, "Allow me to memorize them." The Imam ('a) said: "Say to him: "Praise belongs to Allah, Who has screened and protected her by your sitting by her grave rather than making her vulnerably exposed through your death, as in that case she would have then been obliged to lonely sit by your grave!" The poor man memorized these words, went to the Caliph and condoled him with as planned. The Caliph became happy, so he ordered a gift to be given to the poor man. Then he asked him: "Do these words belong to you?" "No, they belong to Imam Hasan ('a)" admitted the poor man. The Caliph said: "You are right, for he is the origin of eloquence." He then ordered yet another gift to be given to him.[3] [4]

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1. **Manaqib Ibn Shaher Aashub** 3:183; **Bihar Al Anwar** 43: 343.
2. *Surat Al Nisaa, 4:86.*
3. **Nour Al Absar** p. 135-136.
4 This narration could also be quoted as indicative of his eloquence and wise choice of words in expressing the formality of condolences, as the Imam ('a) is drawing reference to the general feeling of any caring father towards his daughter to look out for and to protect her - in accordance with Arabic traditions and Islamic norms- so he formulated the condolences in this eloquent sentence, pleasing the Caliph who gained relief, through these effective words of comfort, for having lost his beloved. As such, when he

Imam Hasan (‘a) used to give gifts and charity to the poor before they mentioned their need, and praise lest they should lose face.[1]

4. Modesty and piety

Piety is a means to perfection and magnification; it elevates a person’s qualities. In his favourably good morals, Imam Hasan (‘a) showed that he followed his father and grandfather. There are many historical examples pointing to the high standard of his morals, such as these:

One day Imam Hasan (‘a) was passing some poor people who were eating some pieces of bread. They asked Imam Hasan (‘a) to sit and eat with them. Imam Hasan (‘a) accepted their invitation and, dismounting from his horse, said:

﴿إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْتَكْبِرِينَ﴾

“God does not like arrogant people.”[2]

And started dining with them. They all ate until they were full but there was food left over, due to the blessing of Imam's (‘a) presence. He then invited them to his house and gave them food and clothes.[3]

While some boys were having some food, Imam Hasan (‘a) happened to pass by. They invited him to join them, and he did so. He then took them to his house. He showered them with his kindness and charity and said: “They are favoured, for they had nothing other than that which they gave me by way of food; while we must select what we give to them.”[4]

Caring about his life in the hereafter, which Allah has created for His servants, Imam Hasan (‘a) abandoned worldly facilities and lustrous

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realized the profound wisdom behind them, he could not help but enquire as to whether these words were taken from somebody else. When the beggar replied honestly informing the Caliph that they stemmed from the Imam (‘a), he was gratified and honoured him further with yet another gift. [editor's remark].

1. **Hayat Imam Al Hasan (‘a)** 1:325.
2. *Surat Al Nahel, 16:23.*
3. Al **Manaqib** 3:187; **Bihar Al Anwar** 43:352.
4. **Hayat Imam Al-Hasan** 1:313; Ibn Saban, **Nour Al Absar** 196.

goods. One of the examples which shows the high level of his piety is that he left the post of caliphate for Allah's will. We can come to understand this dedication and sacrifice after we see how serious Mu'awiya was to capture the post of caliphate, how he put all his effort into coming to power, and how he used immoral means to seize the post of caliphate from Imam Hasan ('a). On the other hand, we find Imam Hasan ('a) leaving his post for Mu'awiya purely to stop the bloodshed of the innocent Muslims.

Among the aspects of his asceticism is that narrated by Mudrik bin Ziyad, who said: "We were in the gardens of Ibn Abbas. Imam Hasan ('a), Imam Husayn ('a) and Ibn Abbas came and walked through the garden. Then they sat down at the banks of a brook. Imam Hasan ('a) said: "O Mudrik, do you have anything to eat?" "Yes," I replied. I fetched him some bread, salt, and two bundles of green onions. He ate some of it and said: "O Mudrik, how delicious this food is!" After that, more food was brought. The food was delicious and good. However Imam Hasan ('a) turned to Mudrik and asked him to call the slaves and give the food to them. Mudrik invited them. They ate some of it, but the Imam ('a) did not eat any of it. Mudrik asked him: "Why do you not eat something?" He replied: "That first course of was more special to me."[1]

1. **Tarikh Demashq** 7:21.

SECTION TWO

Chapter One
Growth

Chapter Two
Stages of life

Chapter Three
In the time of his grandfather and father

CHAPTER ONE
GROWTH

2. The Event of his Birth

Jabir is reported to have said: "After Fatimah ('a) gave birth to Imam Hasan ('a), the Prophet of Allah (s) ordered them to wrap the baby in a white piece of cloth, but they brought him wrapped in a piece of yellow cloth. Fatimah ('a) said to Ali ('a): "Choose a name for our child." Imam Ali ('a) replied: "I do not want to precede Allah's Prophet (s)." The prophet entered the room, took the child in his lap, kissed him and put his tongue into the baby's mouth who started sucking it. Then the Prophet (s) said: "Did I not tell you to wrap the new born child in a piece of white cloth?" He then asked for a white piece of cloth, covered the child with it and discarded the yellow cloth. Then he recited the *adhan* in the baby's right ear and the *iqama* in his left. When finished, he asked Imam Ali ('a): "Have you given the baby a name?" Imam Ali ('a) replied: "I do not want to precede you, O Prophet of Allah." The Prophet (s) said: "I do not want to precede my Lord!" Then some minutes later, Allah revealed to Gabriel ('a): A baby boy has been born in Muhammad's house. Go down to him. Pay my regards. Say congratulations to him on My behalf as well as from you and say to him: "Ali ('a) is in the same position with respect to you as Aaron (Harun) was to Moses (Musa). Therefore, name this (grand) son of yours with the name of Harun's son." So the Prophet (s) said: "What was the name of Harun's son, O Gabriel?" "Shibr,"' replied Gabriel. "Most surely, my language is Arabic. What name should I give him?" replied the Prophet (s). "Name him Hasan". Accordingly, the Prophet (s) named the newborn baby Hasan.[1]

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1. **Ma'ani Al Akhbar, p.** 57; **Bihar Al Anwar** 43:240; **'Ilal Al Shar'i'** p. 138.

Also Jabir narrated from the Prophet (s) that: the Prophet of Allah (s) chose the name "Hasan" for the newborn baby because both the earth and heavens were created based on divine blessing."[1]

3. Traditional practices practised on his birthday

Seven days after the birth, the Prophet (s) ordered a ram to be sacrificed for his grandson. Then he prayed: "In the name of Allah, this is the *'aqiqa* of Hasan. O Allah, its flesh (i.e., the flesh of the sacrifice of the 'aqiqa) for his flesh, its blood for his blood, its bone for his bone, its hair for his hair, its skin for his skin. O Allah, let it be a protection of the family of Muhammed (s)."

Then he gave some meat or according to some narrators he ordered a leg of it to be given to the midwife. He then distributed the meat of the ram to the neighbours. Afterwards, he shaved the hair of his blessed grandson with his own hand. Then he gave silver equal to the weight of the hair to the poor.[2]

4. Suckling period

Umm Al-Fadhl, the Prophet's (‘a) uncle Abbas' wife, narrated: "I said to the Prophet of Allah (s): O! Messenger of Allah, I dreamed that a piece of your body was severed and put in my lap!" The Messenger of Allah (s) said: "You saw well. Fatimah will give birth, God willing, to a boy so he will be in your lap." When Fatimah gave birth to Imam Hasan (‘a), he was given to Umm Al-Fadhl for her to be his wet nurse just as she suckled her own son Quthm bin Abbas.[3]

1. Birth

According to the most authentic historical documents, Imam Hasan Mujtaba (‘a) was born in the middle of the month of Ramadan, in the third year A. H. in Medinah. His father Ali bin Abi Talib (‘a) married his mother Fatimah Al-Zahra (‘a) in the month of Dhilhijjah, 2nd year after Hijrah. Imam Hasan Mujtaba (‘a) was Fatimah's (‘a) first son.[4]

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1. Al **Manaqib** 3:166.
2. Al **kafi** 6:33; **'Uyun Akhbar Al Rida** p.50/hadith 170.
3. Al **'Udad Al-Qawiyyah** p. 35-36; **Bihar Al Anwar** 43:242/hadith 14.
4. **Kashf Al-Ghummah** 2:136.

5. His titles and known names

He had only one title, Abu Muhammad. However, he had many nicknames such as Taqiy (the pious), Tayyib (the pure), Zakiy (the pure), Sayyid (the master), Sibt (the grandson) and Waliy (the guardian). He was called by all these nicknames and all of them were applied to him. His most famous nickname was "Taqiy". However, his most suitable nickname was the one which the Prophet of Allah (s) himself gave him and made personal to him. According to an authentic tradition narrated from the Prophet of Allah (s) which has been narrated by authentic narrators, the Prophet (s) said: "This is my son, Sayyid." Therefore the most suitable nickname for Imam Hasan Mujtaba ('a) was Sayyid.[1]

6. Inscription on his ring

Imam Sadiq ('a) is reported as saying: "The inscription of Hasan ('a) and Husayn's ('a) ring was "Allah is enough for me." It is also narrated that Imam Sadiq ('a) said: "The inscription of Imam Hasan's ('a) ring was "All honour belongs (only) to Allah."[2]

7. His features

Jahifah said: "I have seen the Prophet of Allah (s); Hasan bin Ali ('a) had his resemblance."[3]

Anas bin Malik is reported to have said: "No one was more resembling to the Prophet (s) than Hasan bin Ali ('a)."[4]

It is said that Imam Hasan bin Ali's ('a) face was white with an inclination to a reddish colour; his eyes were very black. His cheeks were plain. He had a thin line of hair on his stomach. His beard was thick. He had long, thick hair which was to the earlobes. His neck was as white as silver. His limbs were large. His shoulders were wide. He was tall and charming. No one could compete with him in his

1. **Kashf Al Ghummah** 2:141-142.
2. Al **Kafi** 6:474; **Amali Al -Saduq** p. 542/hadith 729.
3. Nisa'i, S**unan Al Kubra**, 5:49/hadith 8162.
4. **Musnad Ahmad** 3:164; **Tarikh Dimashq** 13:179.

attractiveness. He dyed his hair with black henna. His hair was curly. He had pleasant features.[1]

Imam Hasan (‘a) was the best person with regard to his father, mother, grandmother, grandfather, paternal uncle and aunt, and maternal uncle and aunt. He had all the good qualities to the highest possible extent. From the very day of his birth, his life took a divine shape at the hands of his grandfather - the last Prophet of God (s), his illustrious father - master of the successors - and his mother - the pride of all the women of the world. On this basis, Imam Hasan (‘a) was the Prophet's (s) son both in private and public ways, his only student and the one trained in divine schooling, and whose guidance and blessings embraced the people.

1. Dulabi, Al **thuriyyah Al-Tahira** p. 120; **kashf Al-Ghummah** 2:148.

CHAPTER TWO
STAGES OF LIFE

Imam Hasan Mujtaba (‘a) - as the *Sibt Akbar* (the elder grandson) - took charge of the Imamate and Muslims’ guidance as caliph on the 21st of Ramadan 40 A.H. directly after the martyrdom his father, the Commander of the Faithful (‘a). Imam Hasan (‘a) was 37 years old at the time. He had spent the first seven years of his childhood in the care of his grandfather (s). Afterwards, he assisted his father in his thirty-year period of Imamate. During these years, he was the contemporary of the first three caliphs. However, he played a very active role in the management of various affairs during his father’s government. After his father’s martyrdom, he took the responsibility for divine guidance until 27th or 28th of Safar in 50 A.H. He was 48 years old when he departed this world.[1]

On this basis, his life can be divided in two parts:

First Part: His life before the Imamate, which is divided into three further stages:

Phase One: During his grandfather’s time.

Phase Two: During the caliphate of Abu Bakr, ‘Umar and Uthman.

Phase Three: During the caliphate of his father, the Commander of the Faithful (‘a).

Second Part: His life after his father’s martyrdom, which is also the period of his Imamate. This chapter can be divided into two clear phases:

Phase One: From the people’s allegiance to him until the time of the peace treaty.

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1. **Irshad Al Mufid** 2:15.

Phase Two: From the time of the peace treaty until the time of his martyrdom.

The first threefold phases of his life will be discussed and analyzed in chapter two of the second section. There will be a particular section on the analysis of the second chapter in which we will explain in detail the conditions and qualities of his age. Then we will present a real and logical view of the Imam's (‘a) positioning against these conditions both before and after his peace treaty with Mu’awiya. This is when we shall understand Imam Hasan’s (‘a) goals. We will also see how the Imam (‘a) was able to carry out his responsibilities in the best possible manner by taking the appropriate Islamic position and basic steps in the most historically important period of Islam, and how he was able to achieve his divine goals the, responsibility of which Allah had put on his shoulders to execute the targets of great Islamic mission and made him the infallible leader of the Muslims.

CHAPTER THREE
UNDER THE PROTECTION OF HIS FATHER AND GRANDFATHER

1. In the time of the Prophet (s)

Imam Hasan Mujtaba (‘a) was born during the time of the Prophet (s), and he spent seven and half years of his life in the care of his grandfather.[1] That short period seemed to be enough for Imam Hasan (‘a) to copy the exemplary personality of the Prophet (s), to completely assimilate the indication of greatness and magnification, which his grandfather (s) had given him. The Prophet (s) said to him: “[O my dear Hasan!] you resemble me in figure and morals.”[2]

The Prophet of Islam (s) was a personality carrying the responsibility of guidance and protection for the Islamic Ummah, the responsibility of the propagation of his mission, its execution and protection in the future. With necessary commitments, he completed his mission. By the means of revelation, the Prophet (s) had come to realise what an important role this child had to play in the future. Thus he had on his shoulders the responsibility of training him for his important future post. It was, therefore, necessary that the child be trained according to his great responsibilities so he could be ready for the leadership of the Muslims. The Prophet's (s) hadith where he says about Imam Hasan (‘a): “[O my dear Hasan!] You resemble me in figure and morals” is a clear sign of Imam Hasan’s (‘a) ability for the divine post which was none other than continuing the Prophet's (s) mission and caliphate after that of his successor, Imam Ali bin Abi Talib (‘a).

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1. **Irshad Al Mufid** 2:5; **kashef Al Ghummah** 2:136-138; **Bihar Al Anwar** 44:134-136;**Tarikh Dimashq** 13:163-164.
2. **Manaqib ibn Shaher Aashub** 3:185; **Bihar Al Anwar** 43:294/hadith 54; **Tarikh Al Yaqubi** 2:17; **Shareh Al Akhbar** 3:97; **Musnad ibn dawod Al Tayalsi** p.19-20; **Tarikh Dimashq** 13:179; Al **Bidayah wa nihaya** 8:37-38.

Among the Prophet's (s) responsibilities was to make an appropriate basis for his nation. Such a responsibility necessitated his resistance to the efforts made to snatch his legal and religious rights under any condition whatsoever, and, in this way protect his divine leadership. It also necessitated his being unimpressed by deceitful actions and distortions of the truth presented by adversaries in order for him be able to protect the foundations of his divine leadership which provided grounds upon which his doctrinal and political viewpoints could stand upon; because Islam was also implementing the mission of making them common among the Muslims.

Therefore, we come to know the Prophet's (s) indicated targets as well as the reason for his rapid insistence on Imam Hasan's ('a) and his brother Imam Husayn's ('a) roles. The Prophet (s) said of them:

"These two children of mine [Imam Hasan ('a) and Imam Husayn ('a)] are Imams (leaders) whether they stand or sit down."[1]

"You [Hasan and Husayn ('a)] are two Imams; and your mother has the right of intercession."[2]

Addressing Imam Husayn ('a), he said:

"[Dear Husayn!] You are a master, son of a master and brother of a master; you are an Imam, son of an Imam, brother of an Imam; you are a divine proof, son of a divine proof and brother of a divine proof and you are the father of nine Imams, the ninth one being Qaim of the Household ('a)."[3]

The Prophet of Allah (s) praised Imam Hasan ('a) saying:

"Imam Hasan ('a) is the master of the youth of the garden. He is a divine proof among people. His command is my command and his

1. **Da'aim Al Islam** 1:37;**'Ilal Al Shara'i'** 1:211; **Kefaiat Al Athar** p. 117; **Irshad Al Mufid** 2:30; Al **Fusol Al Mukhtarah** p. 303; **Rawdhat Al Wa'adhain** p. 156; **Manaqib ibn Shaher Aashub** 3:163; **Kashef Al Ghummah** 2:156; **Bihar Al Anwar** 43:291.
2. **Kashef Al Ghummah** 2:29; Al **Muhtadhar Al Hili** p. 179; Al **Fusol Al Muhimmah** 1:666.
3. **'Uyon akhbar Al Ridaa ('a)** 2:56; **Kashf Al Ghummah**, 3:313-314; **Yanabi' Al Mawaddah**, 2:44.

words are my words. He who follows him has followed me and he who disobeys him does not belong to me."

A notable point is that the Prophet (s) insisted that deeds relating to both of his grandsons related to him. He says: "I am pleased with whosoever deals with you with peace and friendliness and I am the enemy of your enemies."[1]

Anas bin Malik narrated: "Imam Hasan (‘a) came to the Prophet (s). I wanted to pull him away, and the Prophet (s) said to me: "Woe unto you, O Anas! Leave my son and the fruit of my heart. Most surely, whoever hurts him hurts me, and whoever hurts me hurts Allah."[2]

The Prophet of Allah (s) usually kissed Imam Hasan's (‘a) mouth and Imam Husayn’s (‘a) throat. Perhaps he wanted the people to guess the great event of their martyrdom as well as their mutual love for each other by confirming them both.

Imam Hasan (‘a) was the dearest person to the Prophet (s). The Prophet (s) loved both so strongly that he stopped his sermons and came down from the pulpit to embrace them. His companions were well aware that the Prophet's (s) actions were not generated from his personal feelings and love for them, but because he wanted the Muslims to be aware of his grandsons’ magnificence.

The above-mentioned sayings are all derived from different hadiths and traditions narrated from the Prophet of Allah (s) such as: "O Lord! Hasan is my son. I love him. You also love him and those who love him."[3]

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1. **Amali Al - Saduq** p. 176; **Bisharat Al Mustafa** p. 307-308; Al **fadha’il by Shathan** p. 10; Al **Muhtadhar** p. 198; **Bihar Al Anwar** 28:29.
2. **Manaqib Amir Al Mumineen Ali (‘a)** by Kufi, 2:178; **tafsir Furat** Al Kufi, p. 339; **Bihar Al Anwar** 35:216; **Sonan ibn Majah** 1:52; Al **Mu'ajaml Al Kabir** 3:40; **Tarikh Dimashq** 13:219; **Yanab'a Al Mawadah** 2:34.
3. **Tarjamat Imam Al Hasan ibn 'Asaker** p. 55; **Majma' Al Zawa’d** 9:176; **Kanz Al 'Ummal** 13:652.

Also he said: "Hasan (‘a) and Husayn (‘a) are the dearest of my family to me."[1]

2. The Messages of Mubahalah

A group of Christian scholars from Najran went to Allah's Prophet (s) to debate with him about Jesus (‘a). They were not satisfied with the Prophet's (s) answers. At last they agreed on Mubahalah which is that they sought Allah and asked for His immortal curse and His quick punishment to fall on those who lied.

The Holy Qur'an preserved this great event in the history of the Islamic mission in the following verses:

﴿إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ ۖ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ ﴿٥٩﴾ ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ ٱلْمُمْتَرِينَ ﴿٦٠﴾ فَمَنْ حَآجَّكَ فِيهِ مِنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ فَقُلْ تَعَالَوْا۟ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ ٱللَّهِ عَلَى ٱلْكَـٰذِبِينَ﴾[2]

The Christian leaders, who were known as Sayyid, ‘Aaqib and Ahtam, went to their homes after they had fixed a day for Mubahalah. They said to each other: "We will do Mubahalah with him if he comes to do so with his partisans and companions, because we will, then, be sure of his not being a true prophet. But we will not do Mubahalah with him if he comes with the members of his family, because it will prove him to be true in his claim of prophecy. The Prophet of Allah (s) went out on the appointed day with Ali (‘a), Fatimah (‘a), Hasan (‘a) and Husayn (‘a). The Christians asked them to be introduced. They were told: the man is his cousin, successor and son-in-law Ali bin Abi Talib (‘a), the woman is his beloved daughter,

1. **Kitab Al Arba'in** for Mauhozi, p. 355; **Sayoti Al Jami' Al Saghir** 1:37; **Kanz Al 'Umal** 12:116.
2. *Surat Al Emran, 3:59-61.*

and the two young men are his grandsons. On this occasion, the Christians scattered. They said to the Prophet of Allah (s): "We are ready to provide you with whatever you ask. In return, we ask you not to enter Mubahalah. The Prophet (s) signed a peace contract with them against a fixed tribute and they returned to their city."[1]

The commentators have a consensus on this point that the Arabic term "the sons" in the above-mentioned verse was used for "Hasan and Husayn (‘a).[2]

Zamakhshari says: "This event [Mubahalah] is a sign of magnificence for the people who were under the cloak and there is no reason stronger than it."[3]

The following points can be mentioned as the most important points derived from the event of Mubahalah:

First: Living examples

Imam Hasan (‘a) and Imam Husayn's (‘a) participation in the event of Mubahala was not an accident, but was rather related to important concepts and messages. Some of the most important points are as follows:

When the Prophet (s) and other personalities - who were the leading roles of his mission - were all ready to give sacrifices, and these persons were his close relatives, there was not the slightest possibility for them to be liars, God forbid. The leading heads of Bani Najran also knew and confirmed that. It also shows the Prophet's (s) dedication for his divine mission and how strongly he believed in it.

Second: Carrying out the divine mission

Announcing Imam Hasan (‘a) and his brother Imam Husayn (‘a) as perfect and identical Islamic examples while they were still just young children had its roots in an incomparable school which has

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1. **Tafsir Al Qummi** 1:104; **Tafsir Al Aasifi** 1:153-154; **Bihar Al Anwar** 21:340-341; **Tafsir Nur Al- Thaqalayn** 1:347.
2. **Tafsir Al Imam Al Askari** p. 660; **tafsir Furat Al Kufi** pp. 88-89; **Haqa'iq Al ta'wil** pp. 109-110; Al **Tebian** 2:485; **Tafsir Al Tabari** 3:407; **Tafsir Al Tha'labi** 3:85; **Ahkam Al Qur'an ibn Arabi** 1:360.
3. Al **Kashshaf** by Zamakhshari, 1:370.

proved itself with certain reasoning and logic. These certain proofs confirmed the purified Imams' high position even during their childhood, and this is what provided them with the ability to carry the divine responsibility and lead the Ummah wisely. History has also confirmed this truth regarding Imam Jawad (‘a) and Imam Mahdi (‘a) (may Allah hasten his reappearance). In their cases, Allah wanted these two magnificent persons to take charge of their responsibilities in the early years of their lives. On the other hand, the acceptance of such responsibilities by those whom Allah has introduced to His creatures as carriers of His religion and defenders of His servants should not be something very strange.

The Holy Qur'an mentions Jesus, son of Mary, saying:

﴿فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا كَيْفَ نُكَلِّمُ مَن كَانَ فِي الْمَهْدِ صَبِيًّا ۝٢٩ قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا[1]﴾

Allah the Exalted has said of Yahya (‘a):

﴿يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ ۖ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا[2]﴾

Imam Hasan (‘a) and Imam Husayn (‘a) had a very high level of maturity as human beings; they enjoyed all the abilities necessary for them to draw divine attention and blessings towards them. Moreover, they had many distinctions with which Islam had provided them through the Prophet (s) speaking of them and this made them able to accept and carry great responsibilities.

The people taking part in the event of Mubahala were also participants of this battle, Ali (‘a), Fatimah (‘a), Hasan (‘a) and Husayn (‘a) included. This was nothing other than a great virtue, which Allah had specifically provided the Household (‘a) with.[3]

Muslim scholars have counted the participation of Imam Hasan (‘a) and Imam Husayn (‘a) in the event of Mubahala as a distinction and

1. *Surat Maryam, 19:29-30.*
2. *Surat Maryam, 19: 12.*
3. **Tafsir Al Meezan** 3:224-225; **dalaal Al Sedeq** 3:84.

virtue for them. For example, Abu ‘Allan, a Mu’tazilite scholar, says: The event of Mubahala tells us about Imam Hasan (‘a) and Imam Husayn's (‘a) maturity at that time, because it is not permissible for immature persons to do Mubahala.”

This issue is also confirmed by Imam Hasan (‘a) and Imam Husayn's (‘a) participation in the Baya’h (allegiance) Al-Ridwan, bearing witness for their mother Fatimah Zahra (‘a) in the historical event of Fadak which was snatched by Abu Bakr. In addition to this, the Prophet's (s) words and positions which he took in their favour on various occasions also confirm their maturity and ability.

This was all in accordance with the Prophet's (s) particular program regarding the preparation of his Ummah and making them understand that the leaders of the Household (‘a) are able to take divine responsibility even when they are very young.

Third: Unchangeable politics

The Prophet (s) made his Household (‘a) take part in the event of Mubahala which included a number of political targets and training such as:

The presence of a woman in one of the most important religious events was that of Mubahala’s calibre. This woman was none other than Fatimah Zahra (‘a) who was the symbol of highest regard among the Muslim women. It was done to remove the hatred against women in the age of ignorance when a woman was considered of no value, but rather a calamity, the origin of treachery, when people were ashamed to have girls born in their houses. It was inconceivable for anyone to consider a woman taking part in such a sensitive and important issue; they could not even imagine a woman participating in a religious issue. And it was impossible for them to see a woman being a member of the issue and being called to play her role in Mubahala as one of the main participants.

Imam Hasan (‘a) and Imam Husayn's (‘a) participation in the issue as the Prophet's (s) sons, although in reality they were Fatimah's (‘a) sons. It is an important reason and contains deep meanings. According to the holy verse of Mubahala, Hasan (‘a) and Husayn (‘a) can be called the Prophet's (‘a) sons although they were actually his daughter’s sons because after promising the priests of Najrans he

would bring his sons, the Prophet (s) brought Imam Hasan (‘a) and Imam Husayn (‘a) with him. In addition to this, as we mentioned earlier, the Prophet (s) wanted to remove the concept which had generated from people’s ignorance who considered only the children of one’s son to be one’s descendant and not the children of one’s daughters.

Even after all these steps which the Prophet of Allah (s) took on the day of Mubahala to rectify the wrong beliefs of the people, we can still see that some people did not adjust their minds and insisted on remaining steeped in the ignorant concept of that time. Their insistence on their old viewpoint can be seen in their interpretation of the verse of:

﴿يُوصِيكُمُ ٱللَّهُ فِيٓ أَوۡلَٰدِكُمۡۖ لِلذَّكَرِ مِثۡلُ حَظِّ ٱلۡأُنثَيَيۡنِۚ[1]﴾

“In which only the children of one’s sons are said to be the heirs, and not the children of one’s daughter.”[2]

Although the Household's (‘a) enemies had the support of powerful rulers to make their views acceptable among the Muslims, there was a large hurdle in their path which blocked their way whenever they tried to alter the historical truth and reality. This hurdle was the Household (‘a) who had the best reasons confirmed by the Book and authentic hadiths. Moreover, there were different hadiths and statements of the Prophet (s) about the Household (‘a) which a great number of his companions were well aware of or had heard with their own ears. These traditions and statements were transferred to the Muslims by the Companions of the Prophet (s).

It is appropriate to mention here that efforts were made by the enemies of Hasan (‘a) and Husayn (‘a) to try to deny they were the sons of the Prophet (s):

Dhakwan, Mu’awiya’s servant says: “One day Mu’awiya said to me: “I should not hear these two young men (Hasan and Husayn) being

1. *Surat* Al *Nissa, 4:11.*
2. Al **Hayat Al Seyasiah Imam Al Hasan** p. 27-28; Al **majmu'a by Nawawi** 15:351.

called the sons of the Prophet (s), for they should be called Ali's (‘a) sons.”

He continues: “After some time, Mu’awiya ordered me to write his children’s names with respect to their ranks. I wrote the names of his sons and their children and refrained from writing the names of his daughters’ children. Then I took the paper to him. When he read it, he said: “Woe unto you! You have forgotten to mention most of my sons’ names!”

Dhakwan asked: What sons?

Mu’awiya said: “Are the children of my daughter not my sons?”

I replied: “O my God! What are you saying? Your daughters’ children are your sons, but Fatimah’s sons are not the Prophet's (s) sons?”

He said: “It is none of your concern! May Allah kill you! None should hear you saying such things.”[1]

Imam Hasan (‘a) said to Mu’awiya:

“On the event of Mubahala, the Holy Prophet (s) chose my father from amongst all men as his soul, he chose me and my brother as his sons and my mother as woman and took us to enter the event of cursing. Therefore, we are the Household (‘a) of the Prophet (s); we are his flesh, blood and soul. We belong to him and he belongs to us.”[2]

After saying that the word “sons” in this verse:

1. **Kashf Al-Ghummah** 2:172-173; **Bihar Al Anwar** 33:257-258.
2. **Amali Al-Tusi**, p. 564; **Bihar Al-Anwar** 10:141; **Yanabi' Al Mawaddah** 1:41.

﴿وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيۡمَٰنَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَٰرُونَۚ وَكَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ ٨٤ وَزَكَرِيَّا وَيَحۡيَىٰ وَعِيسَىٰ وَإِلۡيَاسَ﴾[1]

Means "Hasan and Husayn (‘a)." Razi interprets it saying: "It is said that Imam Baqir (‘a) proved Hasan (‘a) and Husayn (as) to be the Prophet's (s) sons relying on this holy verse."[2]

"Amr bin 'Aas sent a letter to the Commander of the Faithful (‘a) and criticized him. He wrote: "He (Ali) calls Hasan and Husayn the Prophet's (s) sons." The Commander of the Faithful (‘a) said to Mu’awiya’s messenger: "Tell the Prophet's (s) enemy and the enemy of his sons that if Hasan and Husayn (‘a) were not the Prophet's (s) sons, he would remain without a son as your father 'Aas claimed him to be."[3]

Imam Hasan (‘a) publicly announced and clarified this issue. He not only introduced himself as the Prophet's (s) son but also claimed to be the only rightful person for the post of caliphate and Imamate and made it clear that the Imamate and caliphate would never belong to Mu’awiya or people like him, for Mu’awiya not only lacked the virtues and distinctions necessary for the post of caliphate, but had qualities opposite to those necessary for such a high rank.

Imam Mujtaba (‘a) talked of this issue on various occasions:

After his father's (‘a) martyrdom, he addressed the people and said clearly: "O people, whoever recognizes me knows me, and for whoever does not, then I am Hasan bin Ali. I am the (grand) son of the Prophet (s). I am the son of the guardian."[4]

One day Mu’awiya asked Imam Hasan (‘a) to ascend the pulpit and address the people. The Imam (‘a) ascended the pulpit and started criticizing, saying: "I am the son of… I am the son of… until he said:

1. *Surat Al An'aam, 6:84-85.*
2. **Tafsir Al Razi** 13:66.
3. **Sharh Nahj Al-Balaghah**, Ibn Abi Al Hadid, 20:334.
4. Dulabi, Al **Thuriyyah al-Tahirah** p.110;Thakha’ir al-‘Uqba, p. 138

if you look for the Prophet's (s) son between the heavens and earth, you will find no one but me and my brother Husayn (‘a).” [1]

3. Bearing witness

The Prophet (s) wrote a treaty with the tribe of Thaqif and asked Imam Hasan (‘a), Imam Husayn (‘a) and the Commander of the Faithful (‘a) to certify and bear witness to the treaty.

Abu ‘Ubayd said: “This Hadith has a jurisprudential aspect in that the Prophet (s) confirmed Imam Hasan (‘a) and Imam Husayn (‘a) witnessing. Tabi’in (followers) have also narrated similar things saying: “Bearing witness by children is acceptable. It is a favourable act and even now it is practical in the Prophet's (s) Sunnah.”

Did the Prophet (s) really not find any of his Companions to bear witness about such an important treaty which related to the future of a large group of Muslims including the two children themselves? Was the Prophet (s) completely alone when the representatives of the Thaqif tribe came to him and when he (s) wrote the treaty? Is this why the Prophet (s) asked the two children - who were still under five years old - to bear witness?[2]

Such possibilities become inconceivable if we consult the historical documents. According to historical accounts, the Prophet (s) ordered that a tent enclosure be ready for the representatives in the mosque so that they would listen to a recitation of the Holy Qur’an and see the Muslims offering their prayers. Khalid bin Sa’id bin 'Aas was also present in the gathering, as was Khalid bin Walid who wrote the treaty with his own hand, yet neither of the two bore witness or signed the treaty.[3]

What we understand from this is that the Prophet (s) wanted to magnify Imam Hasan (‘a) and Imam Husayn (‘a) and wanted the Muslims to understand that these two great persons had the necessary ability to take on great responsibilities, even that of political treaties

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1. Manaqib, **Ibn Shahr Ashub** 3:178; **Bihar Al Anwar** 43:356.
2. **Ketab Al Amwal** p. 251/hadith 508.
3. Al Hayat, Al **Siyasah Imam Hasan by sayd Murtada Ja'far Al Amali** p.44.

and promises of such importance as this treaty with the tribe of Thaqif which was one of the most obstinate enemies of the Muslims.

4. Hasan and Husayn (‘a) in Bay’at Al-Ridwan

Most historians agree that Imam Hasan (‘a) and Imam Husayn (‘a) were present at the time of Bay’at Al-Ridwan and they took part in pledging allegiance to their grandfather (s).

Shaykh Mufid (may his soul rest in peace) said: “Among the distinction and reason with which Allah provided these two [Hasan (‘a) and Husayn (‘a)] was that the Holy Prophet (s) pledged allegiance to Hasan (‘a) and Husayn (‘a) and seemingly he never pledged allegiance to a child other than Hasan (‘a) and Husayn (‘a).”[1]

Certainly, the allegiance brings some responsibilities for the other party so that he would carry particular responsibilities with respect to the future of the divine mission and Islamic society and the other party would have to defend the one pledging allegiance to him against the possible dangers. By his allegiance to his grandsons, the Prophet (s) wanted the Muslims to understand that despite their young age they were completely ready for important responsibilities and could easily bear them. This was what the Prophet of Allah (s) observed in them.

5. The Imamate of Hasan (‘a) and Husayn (‘a)

It has been cited of the Prophet (s) that he said of the Imamate of Hasan (‘a) and Husayn (‘a) when they were no more than five years old: “These two children of mine are Imams (leaders) whether they stand or sit down.”[2]

Seeing the importance of the Hadiths and the depth of meaning hidden within, it becomes clear why Imam Hasan (‘a) relied on this Hadith when answering the people who criticized him for signing the peace treaty with Mu’awiya.

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1. **Irshad Al Mufid** 2:29.
2. **'Ilal Al Shara’i’** 1: 211.

6. Imam Hasan in the caliphs' era

At the time of Abu Bakr and Umar

With the Prophet's (s) death, the age of prophecy ended and a new era of Imamate began in the leadership of Ali bin Abi Talib (‘a) whom the Prophet (s) had selected for taking the responsibilities of divine revolution and divine leadership of the Muslims. Allah bestowed Imam Ali (‘a) with these responsibilities including His blessings so that he would free the divine revolution from the evil hands of ignorance and lead it to perfection and magnification, providing it with a true leadership and using it in the right manner.

Both Imam Hasan (‘a) and Imam Husayn (‘a) spent their childhood in the time of their grandfather the Prophet of Allah (s). We observed in the above lines that the Prophet (s) not only dealt with them as children, but also treated them as two great Islamic personalities who were about to take on the great responsibilities of Muslim leadership in the near future. A number of traditions by the Prophet (s) in this regard clearly confirm this.

They spent their youth in the care of their eminent father, Ali bin Abi Talib (‘a). The conditions then were very difficult and disorganized for the Islamic government and the Household (‘a). Although Imam Ali (‘a) had withdrawn from the political arena, the people coming into power did not want the Household (‘a) to have any participation or share in their government. These people claimed the post of caliphate to be specifically theirs, for they were jealous of Imam Ali's (‘a) position in divine leadership and they wanted to degrade him.

Then Fatimah's (‘a) house was attacked and Ali (‘a) was detained and compelled to pledge allegiance to Abu Bakr so that this government which was endangered in many respects would become peaceful.

During all these events and incidents, Imam Hasan (‘a) and Imam Husayn (‘a) observed how rapidly the incidents were occurring, and how they and other members of the Household (‘a) suffered after being so loved and favoured at the time of their grandfather the Prophet (s). During this period, Fatimah (‘a) and her children took different positions and they did not cross the Islamic boundaries, which the Prophet (s) had drawn up for them because these

boundaries were related to the divine mission even after his death. Here we will mention some of the positions relating to Imam Hasan (‘a), and to Imam Husayn (‘a) in particular:

Imam Hasan (‘a), Imam Husayn and Fadak

After the Prophet of Islam’s (s) demise, various incidents occurred. The enemies came to power. They appointed Abu Bakr as the Muslims’ caliph and drove Imam Ali (‘a) from his natural position, for which Allah had blessed him with ability and suitability. They also deprived the Prophet's (s) daughter Fatimah of her inheritance and stopped it. In addition, they took from her all the Prophet (s) had given her during his lifetime. Thus a number of discussions and arguments came into being between her and Abu Bakr about this subject, which caused disputes. This argument was at such a high level that Abu Bakr asked the Prophet's (s) daughter (‘a) to bring someone to bear witness regarding her claim. Fatimah (‘a) brought the Commander of the Faithful (‘a), Imam Hasan (‘a), Imam Husayn (‘a) and Umm Ayma as her witnesses. However, Abu Bakr did not accept their testimony and refrained from giving back Zahra’s (‘a) right.

Zahra’s (‘a) bringing Imam Hasan (‘a) and Imam Husayn (‘a) as witnesses - she was also an Infallible according to the Holy Verse of the Book - was an action done on the basis of Islamic rules. It was done before the Muslims; and the master of the successors, the Commander of the Faithful Ali bin Abi Talib (‘a), had testified. This was a clear sign of their ability to bear witness at such sensitive times. They were, then, no more than seven years old.

Making Imam Hasan (‘a) and Imam Husayn (‘a) play a vital role in such a sensitive matter was not an accident and it was not something separate and different from the Household’s (‘a) regulations; rather it was a continuation of the Prophet's (s) position regarding them both, placing them in their natural positions including the leadership of the Ummah.

Criticizing Abu Bakr’s Caliphae

Once Abu Bakr was addressing the congregation in the mosque from the pulpit. Imam Hasan (‘a), the son of Ali (‘a) came to the pulpit and addressing Abu Bakr, said, “Come down from the seat of my father.”

Abu Bakr said, "You speak the truth; this is your father's seat, not my father's."[1]

Imam Hasan ('a) and a sensitive question

The Imamate is based on two basic elements; the first is the ability that consists of knowledge, wisdom and purification (*ismat*) while the second is the explicit traditions. This is why we find the Imams ('a) always reminding the Muslims of such traditions and insisting on them. Imam Hasan ('a), too, paid great attention to explaining these traditions in most of his positioning. For example, he said of the Imams ('a): "They are the people whose obedience has been made obligatory for all by Allah and they are one of the two substantial deposits of the Prophet (s)."[2]

The same is the story of their knowledge and wisdom. The Imams ('a) always insisted on being the heirs of the Prophet's (s) knowledge and claimed that they had command over the sciences, like *Jafr*, *Jami'ah* etc.[3]

To prove the quality of the science of Imamate for Imam Hasan ('a), Imam Ali ('a) began his efforts from the very time that Imam Hasan ('a) was a mere child. His intention was to make the Muslims aware of the Imam's ('a) superior knowledge. Moreover, the Commander of the Faithful ('a) wanted to make the enemies come to know how wise his son was, the enemies who had snatched the government and caliphate driving their real possessors away from their rights. To draw people's attention towards Imam Hasan ('a), Imam Ali ('a) used a particular method which made the people talk with each other about him in their gatherings, for they were astonished to see how a boy of less then ten years answered the difficult and complex questions of the people!

In his book "Sharh Al-Akhbar", Qazi Nu'man narrated from Ibada bin Samit on his own authority that a Bedouin questioned Abu Bakr. He said: "I found some eggs of an ostrich. I grilled and then ate them while I was entering the state of ritual consecration; therefore, what

1. **Jawahiri saqifa wa fadak**, p. 68; **Nahj Al-Balaghah**, ibn abi Al Hadid, 6:43; **Tarikh Al Khulafa'**.
2. **Amali Al Tusi** p. 562; **Bihar Al Anwar** 10:139.
3. **'Uyun akhbar Al Ridaa ('a)** 2:40.

should I do?" Abu Bakr became perplexed and was unable to give an answer. He said: "You have asked a difficult question." Then he sent the problem to Umar, and he became perplexed too. He sent the problem to Abd Al-rahman bin Awf, who was also unable to give an answer. When all three people failed to answer him, the man was told: 'Consult the man with the wide forehead - the Commander of the Faithful Ali bin Abi Talib ('a)'. The Bedouin went to him and asked him the question, and the Commander of the Faithful ('a) said to him: "Ask one of these two boys!" The Bedouin asked Imam Hasan ('a) and he in turn asked him: "Do you have camels?"

"Yes," said the man.

"Count she-camels as equal as to the eggs you have eaten. Let he-camels cover the she-camels. Send as a gift what they reproduce to the Ancient House of Allah (the Ka'bah), where you performed the hajj."

Imam Ali ('a) turned to his son Hasan ('a) and said to him: "It is possible that some she-camels might miscarry."

Imam Hasan ('a) answered his father saying: "O Father, if some she-camels miscarry dead or incomplete fetuses, then some eggs are bad."

It has been narrated that a voice was heard saying: "O people, most surely this boy has understood what Sulayman bin Dawud had understood."[1]

Imam Hasan ('a) at the council

After 'Umar bin Khattab was wounded, he appointed his famous council and said to the participants: "Allow some old people from the Ansar to join the council, but they are not authorized to cast their votes or interfere with the process. Have Hasan bin Ali ('a) and Abdullah bin Abbas ('a), too, in the council, for they are the Prophet's (s) relatives but they are not authorized to cast their votes or interfere with the process. Abdullah (bin Umar) should also participate in the council as a consultant but he is not authorized to

1. **Manaqib Ibn Shaher Aashub**, 3:176.

cast his vote or interfere with the process, either." In this way, people participated in the council.[1]

Imam Hasan ('a) accepted the invitation and took part in the council. With his presence in the council, he made 'Umar confess that he was among those people who had the authority and right to participate in the most important events of the Muslims. He participated to make the people understand his high position and to give his opinions about the most important affairs of the Muslims in the future, even though his opinions were rejected.

7. At the time of uthman

Imam Hasan ('a) at the time of Abu Dharr's farewell

"O my dearest uncle! If it was not so that the ones saying farewell should keep silent and return to their places, there could be little chat. We are seeing what is being done to you. Our hearts are burning; but we do not say anything with our tongues. The people have done this to you. You also abandon this world for the next world remembering how soon this world ends. Bear with patience the difficulties of this world against those of the world Hereafter. Have patience at this calamity till you reach my grandfather, while he is happy with you."[2]

Imam Hasan ('a) said all this in front of his father, brother, his uncle Aqil, his cousin Abdullah bin Ja'far and Ibn Abbas at the time of saying farewell to Abu Dharr, one of the great companions of the Prophet (s), who struggled for the cause of Allah and who tolerated oppression, insult and difficulty and who, finally, went to the Garden to meet the comrade after having been banished to Rabdha.

The Imam's ('a) sayings certainly generated from his position which he took against the unjust actions taken by the ruler. With these sayings, he announced his participation in the execution of the targets into which Abu Dharr put his efforts. It was necessary to try to draw the attention of the Muslim Ummah so that they would awake from their dream and understand the truth. The people had to understand that the ruler is never exempt from trial for his actions and that he is

1. Al **Imamah wa seyasah**, 1:28.
2. Al **Saqefah wa fadak**, p. 79; **Nahj Al-Balaghah**, Ibn Abi Al Hadid, 8:253.

not above the law, being rather an executor and defender of it. Therefore, if a ruler becomes hopeless in the hands of his desires and uses all means of his power to satisfy himself and fulfill his desires, that is when it becomes obligatory for every single Muslim to tell the truth and put every effort into ending his oppression and unjust and deviated actions.

On the other hand, although the conditions did not allow the Commander of the Faithful (‘a) and his sons Imam Hasan (‘a), Imam Husayn (‘a) and their partisans and followers to take their positions like Abu Dharr’s, they could at least express their opinion which was nothing other than Islamic theory; this could provide him great positioning with propagational aspects allowing for the expression of deep political thoughts. It also could provide firm support for effective results.

When we ponder the words Imam's (‘a) used for Abu Dharr, we realise that he (‘a) was very sorry for Abu Dharr’s opponents’ behaviour towards him. Imam (‘a) then encouraged Abu Dharr in his position and supported him. He considered the Prophet's (s) happiness and Allah’s will behind his action. Since the Imam (‘a) wanted to decrease the level of Abu Dharr’s difficulties and provide him with true perspective which could be helpful enough to decrease his difficulties and make him strong enough to face his troubles, he said “Bear with patience the difficulties of this world against those of the world hereafter.”

Imam Hasan's (‘a) role in Islamic victories

According to some historians, Sa’id bin "Aas conquered Tabaristan in the year 30 A. H. The inhabitants of the country had made peace with Suwayd bin Miqien provided that they should give him money during the days of ‘Umar bin Khattab, but they soon broke their promise. Sa’id bin 'Aas, along with Imam Hasan (‘a), Imam Husayn (‘a) and Abdullah bin Abbas[1], waged a battle against them. When the Muslims thought about conquering Africa, Uthman prepared an army from Medina. A group of the Prophet's (‘a) companions such as Ibn 'Abbas, Ibn Umar, Ibn 'Amr 'Aas, Ibn Ja’far, Imam Hasan (‘a), Imam

1. **Tarikh Ibn Khaldon** 2:582.

Husayn (‘a) and Ibn Zubayr joined the army. The army left for Africa accompanied by Abdullah bin Abi Sarh in the year 26 A.H.”[1]

Based on the reasons we are about to take a critical look on the alleged Imam Hasan (‘a) and Imam Husayn's (‘a) participation on the battlefields that has become controversial, as follows:

A. Most of the battles fought and most of the victories achieved were not in the interest of Islam at that particular time; the rulers and leaders achieved such victories to satisfy their own desire and pride. It was war booty and vastly spreading kingdom or territory which attracted them the most. To some rulers and leaders, the holy religion of Islam meant nothing other than a means of strengthening their government and rule.

We can give many examples of rulers’ and their partisans’ love and attraction for collecting wealth, property and war booty by legal and illegal means. However, it is enough to give only one example here: “When Ziyad sent Hakam bin ‘Umar Ghaffari to Khurasan, he and his men received much property as war booty. Ziyad wrote to him: The Commander of the Faithful (Mu’awiya) has written to me to say that he commands you to send him all the booty; do not distribute it among the Muslims.” However, Hakam did not listen to him and distributed the booty among the Muslims. Mu’awiya sent someone to punish him, who enchained and imprisoned him. He died with his hands and legs chained and was buried in that condition too. He said: “I will take my revenge (on the day of judgment).”[2]

In the time of the second caliph, ‘Umar bin Khattab, oppression started through taking tribute and tax from the people. We can see that he imposed taxes even on *dhimmi* who had embraced Islam, on the pretext that this tax was like the obligatory tax of a slave and Islam had not removed it from the shoulders of a slave. However, according to some historians, ‘Umar bin Abdul Aziz opposed this policy and removed their taxes.

1. Ibid 2:573.
2. **Mustadrak Al Hakem** 3:442-443.

When 'Umar bin Khattab[1] tried to collect tax from someone who had just embraced Islam, on the pretext that he had embraced Islam to seek refuge and asylum in Islam, the person said to Umar: "The religion of Islam is asylum and shelter for the people." 'Umar replied: "You are right! Islam is asylum and shelter for the people."[2] On many occasions, he increased the taxes of the Christians; this is well-known.[3]

Khalid bin Walid was encouraging his army to attack Iraq. He said to them: "Do you not see that food and blessings are found in this land as much as soil is found in any other land? I swear by Allah that if we had not made Jihad in the way of Allah obligatory for us and if we had no other goals and targets other than living, it would be better to invade this place and bring it under our control and leave those not taking part in battle with you in hunger and poverty."[4]

During the victory of "Shahrta" some Muslims gave safe conduct to other people of the city of Medina, but other Muslims did not like it. They passed the issue to 'Umar bin Khattab. 'Umar wrote: "A Muslim slave belongs to Muslims and so does his safe conduct or whatever is similar to it." The narrator says: "With Umar's letter, we lost all the war booty we were about to receive. [5]

Khalid bin Walid's words which we mentioned in the above lines are not the complete reality, because what he gave to the poor and needy was very little in quantity and did not fulfill their requirements. Indeed, it was a very limited amount and was depleted in no time, whereas it was the same poor class whose men provided the main necessary force for his army.

Therefore, in most of the above-mentioned victories, the main cause and reason behind battles and wars was to obtain war booty and property.

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1. **Musanaf Ibn Abdull-Razaq** 11:245.
2. **Tarikh Al Dawlah Al Arabiah** p. 235; **Tarikh tamadun Al Islami** 1:273-274.
3. **Sunan Al Bayhaqi** 9:216; **Naseb Al Rayah** 2:430; **'Awen Al M'aboud** 8:201.
4. **Tarikh Al Tabari** 2:559.
5. **Musanaf Al San'ani** 5:222-223; **Kanz Al 'Umal** 4:484.

B. Rulers used these victories to satisfy the desires of their youths and to show respect for their pride. In this way, they tried to provide their youth with necessary suitability for the higher posts and make their personality be known by all. This is why Mu'awiya compelled his son Yazid to command an army and attack particular places.[1]

C. Rulers used wars and victories only to drive away those complaining about their politics and to keep at arms' length those not happy with their behaviour, actions and rule. For example, when the people's discontentment with Uthman's government increased, he called for some of his officials and consultants including Mu'awiya, 'Amr 'Aas and Abdullah bin Aamir, in order to consult them about issues such as how to fight the people's complaints about his policies and politics, how to deal with their demands for making his consultants resign and replacing them with good and suitable persons. Abdullah bin Aamir said to him: "O Commander of the Faithful ('a), I think you order the people to go for jihad so that it keeps them involved and makes them stay on the battlefields so that they will become obedient to you; and make them only look after their own matters, run their horses and look for lice on their heads…"

There is another tradition stating: "Uthman asked his men and consultants to return to work. He ordered that the previous workers be pressurized economically and that the people stayed in the army which he had sent to fight the enemies. He also decided to block their payment to ensure their obedience and be compelled to request him for their needs."[2]

D. An offencive jihad must take place only with a just ruler's permission; however, the righteous leaders considered it unbeneficial for their partisans and followers to take part in such a jihad. It is narrated: Imam Sadiq ('a) said to Abd Al-Malik bin 'Amr: "O Abd Al-Malik, why do you not join a military expedition in the regions which have been attacked by your fellow citizens?"

He said: 'I said to him: "What regions do you mean?"'

"Hada, Abadan, Masisa and Qazwin," the Imam ('a) replied.

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1. Al **Mahasen wal Masawi'** 2:222.
2. **Tarikh Al Tabari**, 3:373-374.

I said: "I am waiting for your command so that I will also follow you."

The Imam said (‘a): "Yes. I swear by Allah that if doing so was good and beneficial, we would be the first ones to do so."[1]

There are a number of traditions showing that the Imams (‘a) not only discouraged their followers to participate in such battles and wars, but also stopped them from doing so. The Imams (‘a) did not even allow them to control the frontiers. The holy Imams (‘a) were not willing for any amount of money or property to be spent on this, although they had made it obligatory through vowing to pay the expenses.[2]

However, if enemies attack a Muslim country, the Muslims are charged with an obligation only to defend their country, not their rulers.[3]

There is a tradition quoting Imam Ali's (‘a) words saying: "Muslims never accompany unfaithful ones in the affair of Jihad against their government, because in this case, Allah's command about war booty is not executable."[4]

Imam Ali's (‘a) words were confirmed when one day Uthman summoned the great companions of the Prophet (s), including Imam Ali (‘a) in the Prophet's (s) mosque and asked for their viewpoints about the issue of war against Africa. Most of the companions believed that such a war should not be fought with the help of greedy and deviated people (and commanders).[5]

The Imams (‘a), undoubtedly, had a great interest in the enhancement of Islam and its advancement to everywhere in the world. However, the methods of the rulers for the enhancement of the boundaries of Islam were wrong and injurious and did not allow the real targets to be achieved.

In any case, the above-mentioned examples are sufficient to create a doubt about Imam Hasan (‘a) and Imam Husayn's (‘a) participation in

1. Al **Kafi**, 5:19; Al **Tahthib**, 6:126; Al W**asa'il**, 15:46.
2. Al **Wasa'il** 15:32.
3. Al **Kafi** 5:20.
4. **'Ilal Al Shar'i'** 2:464; Al **Wasa'il** 15:49.
5. Al **Futoh ibn A'tham Al Kufi** 2:358.

the battles of Gurgan and Africa. Moreover, a great number of historical writings have mentioned the names of those taking part in the conquering of Africa, but they have not mentioned Imam Hasan (‘a) and Imam Husayn (‘a) as participants. Surely, these two personalities were so important that the rulers would certainly have mentioned their names prominently had they participated in the war.

E. Our viewpoint is also confirmed when we see how Imam Ali (‘a) stopped his sons Imam Hasan (‘a) and Imam Husayn (‘a) from taking part in the battles of Jamal and Siffin. When the Imam (‘a) saw how quickly Imam Hasan (‘a) prepared himself for the battlefield, he said: “Stop this young man with my order and keep him away from taking part in the war; maybe his martyrdom will break my back. I do not wish for the loins of the Prophet (s) to be cut by the martyrdom of these two young men Hasan (‘a) and Husayn (‘a).”[1]

Imam Ali (‘a) said these words at a time when he had many other sons. So how was it possible that he allowed his sons to take part in battles whether under the commandership of Umayyads or non-Umayyads while he had no, or only a few, sons at the time?

From what we mentioned above, we become sure that neither Imam Hasan (‘a) nor Imam Husayn (‘a) participated in the battles; relating them to such battles is a fabrication.

Imam Hasan (‘a) and the siege of Uthman’s house

According to some historians, when the rebels besieged Uthman’s house, the Imam Ali Commander of the Faithful (‘a) sent his two sons Imam Hasan (‘a) and Imam Husayn (‘a) to defend and protect Uthman. These historians even say: “While protecting Uthman’s house, Imam Hasan (‘a) was wounded by the arrows which the enemies propelled towards Uthman. His whole body was bathed in blood. This was when the enemies came close and killed Uthman. Imam Ali (‘a), very worried and angry, came and slapped Imam Hasan (‘a) in the face and hit Imam Husayn's (‘a) chest with the hilt of his sword. He also quarrelled with the rest of the people who were

1. **Tathkirat Al Khawas**, 2:386; **Kashf Al Ghummah**, 2:235.

there. In this way, Imam (‘a) criticized them saying that Uthman was killed while they were protecting his house.”[1]

Another group of historians believe that Uthman was very different in his actions with Imam Ali (‘a) and his sons and it seems very strange for this great personality Imam Ali (‘a) to take a position different from that of his companions. Hence, they consider the above-mentioned incident hard to believe. If they accept that the incident occurred, they say: “Imam Hasan (‘a) did this only to make his and his father's (‘a) position clear that they took no part in Uthman’s murder and they did not let the people accuse them of Uthman’s murder.”[2]

Sayyid Sharif Al-Murtadha considered it doubtful that the above event related to Imam Ali the Commander of the Faithful (‘a) sending his son Imam Hasan (‘a) and Imam Husayn (‘a) to defend Uthman. He said: “Imam Ali (‘a) sent these two great personalities - if he did send them - so that they should prevent any kind of disrespect towards Uthman’s family, save him from being murdered, and protect his family and women from being deprived of food and water. So it was not to create a hurdle in the way of the people’s demand related to Uthman’s resignation from power.”[3]

Allamah Hasani says: “It seems very unlike Ali (‘a) to have sent the flowers of the Prophet’s (s) garden to save the oppressors at this time of chaos and corruption; while he devoted all his life to the execution of truth, justice and taking the right of the rightful ones from the oppressors.”[4]

However, some historians believe that: “Since the caliph showed unfavourable behaviour, he had to be killed, because his murderers and those who were happy to hear the news of his death consisted of a great number of the Prophet’s (s) companions. It seems irrational that Imam Hasan (‘a) and Imam Husayn (‘a) would have taken a stand

1. Al **Imamah wa Al-Siyasah**, 1:44-45; **Muroj Al Thahab**, 2:343; Al T**huqat**, by Ibn Hayan, 2:263-264; **Tarikh Dimashq**, 39:418-419.
2. Al **Ghadir**, 9:245-248
3. Al **Shafi fi Al Imamah**, 4:242
4. **Sirat Al-A‘immah Al Ethna 'Ashar**, 1:428

against the companions of the Prophet (s) and would have stopped them from what they were doing."[1]

Important points

A. The historians who believe Uthman's murderers and those happy as a result of his murder were amongst the respected companions of the Prophet (s) are right. Certainly, A'ishah, Talha, Zubayr and other such people were among the companions who rebelled against Uthman. Their intention was not to make the truth victorious, but they wanted to achieve their own interests and mundane benefits, because of the position which they took during Imam Ali's ('a) government and swearing their allegiance to him immediately after Uthman's death.

B. There is disagreement on the issue that Imam Ali ('a) slapped Imam Hasan ('a) and hit Imam Husayn ('a) on the chest, because Imam Ali ('a) said on different occasions that Uthman's death neither made him happy nor worried. Moreover, Imam ('a) did not accuse Imam Hasan ('a) and his brother Imam Husayn ('a) of negligence in the responsibility given to them by their father, because they were among those people whose purification had been guaranteed by Allah and whom the Prophet (s) had insisted on being magnificent. Moreover, the Prophet (s) showed his great love and inclination towards both of them.

C. Regarding defending Uthman one should rather say: Although the Commander of the Faithful, Ali ('a), did not consider Uthman's caliphate legal from its very root he was also very much aware of disagreements and dishonour from his government's side. However he did not consider this action to be the best solution. Imam Ali ('a) is quoted as saying of Uthman: "In his government, Uthman made oppression and selfishness cross their limits, and the people were disturbed and wailed to the highest degree."[2]

The Imam ('a) said this because using this method, especially killing Uthman under those conditions and in the way it occurred, was not

1. **Sulh Al Imam Al Hasan**, Al Yasin, 50-51.
2. Muhammad Abdu, **Nahj Al-Balaghah**, 1:76; ibn abi Al Hadid, **Nahj Al-Balaghah**, 2:126; **Syar A'alam Al Nubala'**, 2:527.

the right way to serve Islam, but rather it would cause Islam a great loss; it would also provide the selfish people who were waiting for the right time with good grounds for achieving their goals and rising for the retaliation of Uthman's blood, benefiting from the people's ignorance and simplicity.

Although Imam Ali bin Abi Talib (‘a) was not willing that Uthman be killed in the way he was, he did not want his defense of Uthman to cause the people to misunderstand the reality of his (‘a) viewpoint regarding Uthman. Therefore, he sometimes opposed the ruling party in public and sometimes only indicated it. Likewise, he gave both clear and dismal answers to the questions which the people asked him regarding Uthman. At least his answers did not provide the selfish people - who were always looking for a chance to reach their goals - with any chance to benefit from his words and use them for their own good.[1]

Imam Ali (‘a) never kept silent regarding unfavourable disagreements of Uthman and his partisans and the Imam (‘a). He always clarified reality; on some occasions he even did this in public. The Imam (‘a) tried to advise Uthman on different occasions in such a manner that Uthman could not tolerate him any longer and he therefore asked him to leave Medina for the land of Yanba'.[2]

As Uthman said very clearly of Imam Hasan (‘a): "He is not interested in his father's (‘a) advice.' The reason behind this was that whenever the people complained to Imam Ali (‘a) about Uthman, Imam Ali (‘a) would send his son, Imam Hasan (‘a), to Uthman. When this had been repeated several times, Uthman would say to Imam Hasan (‘a): Your father thinks no one else knows what he knows! We know better what we do! Do not come to me any more!" And Ali (‘a) did not send his son to Uthman anymore.[3]

So, it is very clear that Imam Hasan (‘a) and Imam Husayn (‘a) helped and protected Uthman as ordered by their father Imam Ali (‘a) which was completely coordinated with their policies - the policies

1. Al **Ghadir**, 9:70.
2. Muhammad Abdu, **Nahj Al-Balaghah**, 2:233; Ibn abi Al Hadid, **Nahj Al-Balaghah**, 13:296; **Bihar Al Anwar**, 31:473.
3. Al **Ghadir**, 9:71

which were nothing other than the pure and true Islam. This action should be noted as one of their most important devotions in the cause of Islam! It also shows Imam Ali's (‘a) foresight, accuracy and keen-sightedness.

Was Imam Hasan (‘a) wounded during his defence of Uthman?

The only thing we want to mention here is that we are doubtful about the issue on which is based a tradition telling us of Imam Hasan's (‘a) being wounded while protecting Uthman, because even if there is a possibility that Imam Ali (‘a) sent his sons Imam Hasan (‘a) and Imam Husayn (‘a) alone to protect Uthman and even if there is a possibility that the two great personalities Imam Hasan (‘a) and Imam Husayn (‘a) went to him and told him of the responsibilities given them by their father, it seems that Uthman did not accept their offer and sent them back. We have different opinions in this regard which clarify our concept. [1] However, mentioning only one of these here will suffice: “Then Ali (‘a) summoned Hasan (‘a) and said to him: ‘O my son, go to Uthman and say to him: My father says: Do you want me to help you?’ Imam Hasan (‘a) took his father's (‘a) letter to Uthman and he said in return: ‘No, I do not need any help because I saw the Prophet of Allah (s) in my dream that… and he said: …” Imam Hasan (‘a) kept silent and came back to his father telling him what Uthman had said to him.”[2]

Perhaps Imam Hasan (‘a) helped Uthman to save some lives, and to reply to the people’s respect, which they showed towards the Imam (‘a). Maybe he did all this without intending to take part in the battle. In his discussion with Marwan bin Hakam, Imam (‘a) said: “Why did you not shed the blood of those who attacked Uthman in the house and slaughtered him like a camel? You were bleating as if you were a ewe! You were calling with woe and destruction as if you were a mean bondmaid! Why did you not defend him with a hand or stand up for him with an arrow? You shook with fear! You covered your eyes. So you asked me for help as a slave asks his lord. I saved

1. **Al Hayat Al Seyasiah lil Imam Hasan**, pp. 150-151.
2. **Futoh ibn A'tham**, 2:423.

you from being killed and protected you from it. Then you urged Mu'awiya to kill me."[1]

Was Imam Hasan ('a) Uthman's partisan?

Some historians try to show that Imam Hasan ('a) was a supporter of Uthman by relating untrue things. They write: "Perhaps he went too far in following Uthman, to the extent that he some day said some words that his father did not like. Narrators have reported: 'Ali ('a) passed his son while he was performing the ritual ablution and said to him: 'Perform the ritual ablution properly!' So Hasan ('a) answered him with this bitter statement: 'Yesterday you killed a man who performed the ritual ablution properly.'[2] Ali merely said: 'May Allah prolong your sadness over Uthman." According to Balaazari, Hasan ('a) replied to his father: "Yesterday you killed the man who performed the ritual ablution properly."[3]

Another story has been fabricated saying: "Hasan bin Ali ('a) said to his father: 'O Commander of the Faithful ('a)! I am not in a position to talk to you.' Then he started weeping. Ali ('a) said to him: 'Just say what you want to and do not cry like women.' Imam Hasan ('a) said to his father: 'The people besieged Uthman. I ordered you to keep yourself away from people and to go to Mecca so that the Arabs would come to themselves, but you did not listen to me. Then they killed Uthman. I said to you: Keep yourself away from the people.' He went on until he said: 'Today I ordered you not to go to Iraq, because I feared you will be killed in that place without being noticed…"[4]

There are other traditions, too, conveying the same message.[5]

You can see that anyone studying these traditions can find mistakes which make them unacceptable and to be disbelieved. Including this, some researchers have said: "It is well-known that this discussion took place between the Commander of the Faithful Ali ('a) and Hasan Basri whom Ali ('a) passed and who was performing ablution at the

1. **Al Mahasen wa Masawea**, 1:135.
2. **Ansab Al Ashraf**, 3:12.
3. Ibid, 5:81.
4. **Tarikh Al Madenah**, 4:1256-1357; **Ansab Al Ashraf**, 2:216-217.
5. **Syrat Al Aamah Al ethna Ashar**, 1:542-544.

time.[1] Probably the narrators of traditions played a vital role in fabrication of such traditions. Here we will mention some points in this regard.

Firstly: How can we bring together the concept mentioned here and what we read in the above lines? We read in the above lines that the Commander of the Faithful (‘a) sent Imam Hasan (‘a) and his brother Imam Husayn (‘a) to go and defend Uthman; and when Uthman was killed, he arrived looking very worried and angry. He slapped Imam Hasan (‘a) in the face, who was wounded at the time and his body was covered with blood, and the Commander of the Faithful (‘a) hit Imam Husayn's (‘a) chest with the hilt of his sword. How can one combine both sayings?

Secondly: A researcher of Imam Hasan's (‘a) every movement and positioning would come to see that he always assisted his father and insisting on doing so and that he always defended his father’s right. He paid great attention to rejecting the reasons and logic of his father’s enemies. He attacked the enemies in the most difficult conditions like those of the Battle of the Camel and the Battle of Siffin. In this way, he endangered his life while defending his father. His devotion to his father was such that Imam Ali (‘a) said to his companions: “Stop this young man on my order and keep him from taking part in the war; maybe his martyrdom will break my back.”[2]

We are unable to recount all the events reporting how Imam Mujtaba (‘a) defended the reality of the Household (‘a) and the right of caliphate for them; neither are we able to count all of his sayings in this regard. We will mention only a few examples here to show how he defended his father’s positioning in different situations:

Imam Hasan (‘a) is cited as having said: “Abu Bakr and ‘Umar took full control over all the affairs of caliphate, while its authority and status is rightfully ours. They took advantage of the government, without letting us interfere, as they gave us a little share in it. Yes, I swear by Allah! On the day when the people will be looking for our

1. **Ansab Al Ashraf**, 3:12.
2. **Al Ma'ayar wa muwazana**, p. 151; **Yanabe'a Al Mawadah**, 3:443.

mediation and intercession, they -'Umar and Abu Bakr- will be seriously struggling to get rid of their sorrow and grief."[1]

B. In one of his sermons, counting the obligations including the divine guardianship of the Household ('a), the holy Imam ('a) said: "If Muhammad (s) and his successors were not there, you would remain wandering and unaware of divine rules."[2]

C. He also said: Obeying us is related to obeying Allah the High and His Prophet (s) and it is obligatory for all. Allah the Exalted has said:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِى ٱلْأَمْرِ مِنكُمْ ۖ فَإِن تَنَـٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ [3]وَٱلرَّسُولِ﴾

Thirdly: Allah declared Imam Hasan ('a) to be purified from all kinds of impurity in the holy verse of *Tathir* and many traditions have been narrated from the Prophet of Islam (s) about him; and this is also what strengthens our statement. On the other hand, he proved his great morals and wonderful virtues in dealing with all kinds of affairs. Therefore the quotations which some people try to relate to him do not match the Islamic rules and human ethics; especially when he was living with his father Ali ('a) and remembered the Prophet's (s) saying about him more than anyone else did: "Ali is with the truth and the truth is with Ali; wherever the truth is, Ali will incline to it and the truth revolves around his body."[4]

So if the citations which some people try to relate to Imam Hasan ('a) are not acceptable to the most mean people, how can they be acceptable to the fourth pearl of the people who were under the cloak; the person who had most resemblance to the Prophet (s) in his birth, morals, leadership, spiritual experiences and rhetoric?

Fourthly: Does it seem rational that a person like Imam Hasan ('a) did not know how to perform ablution properly? Imam Hasan ('a)

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1. **Amali Al Mufid** p. 49; **Bihar Al Anwar** 30:380.
2. **'Ilal Al Shara'i'** 1:249; **Amali Al Tusi** p. 655; **Yanabi' al-Mawaddah** 3:365.
3. *Surat Al Nissa, 4:59*.
4. **Kashf Al Ghummah**, 1:141-146.

who spent his whole life beside his grandfather the Prophet of Allah (s) and his father Ali (‘a) - who had most surely endless knowledge - and who answered the most difficult questions referred to him by his father (‘a) and grandfather (s).

Fifthly: If Imam Hasan (‘a) was a true devoted follower of Uthman, then it means that he had accepted Uthman’s behaviour and actions too, which were certainly against the divine book and the Prophet's (s) conduct, whereas it is not just to say such things about him, for he defines politics thus:

“One of the ways to defend the rights of humans is to obey the ruler with sincerity while he pays sincere attention to the people’s affairs; and you should start complaining about him as soon as he leaves the right path.”[1]

It is crystal clear that Uthman and his officials were doing the same thing. Even Uthman’s officials have accepted this fact; the people who blamed Imam Hasan (‘a) as being a true supporter of Uthman.

Sixthly: The tradition saying that Imam Hasan (‘a) ordered his father (‘a) to leave Medinah is unacceptable and irrational, because people like Talha, Zubayr and other greedy people looking only for their benefits were all awaiting such a chance. Moreover, the people would never wish the Commander of the Faithful (‘a) to leave Medina under those conditions, but would be looking for the Commander of the Faithful (‘a) everywhere in the city to swear their allegiance to him.

8. Imam Hasan’s (‘a) role in his father's (‘a) government

Pledge of allegiance

A throng of people were anxiously waiting to see who would be the next caliph after Uthman’s resignation or death. Among them were a power hungry group. People like Talha, Zubayr and A’ishah were very active in making the situation worse. Talha was showing great interest in the post of caliphate. He even started doing things which he would be doing after there was a result (as to whether Uthman was

1. **Majmu'at Warram**, p. 301; **Kitab Al Imam Hassa**, p. 118; Qarashi, Al-**Nidam Al Seyasi**, p.110.

going to resign or be killed). He started dreaming of the post, which he was sure would be his very soon. Therefore, with his domination over the public treasury, he became the imam of congregational prayer of the Muslims, while Uthman was still alive and besieged in his house.

Undoubtedly, each of the four members of Umar's council who were still alive had a greater chance regarding becoming the next caliph. Imam Ali ('a) was the favourite among them. The people of Medina as well as those from outside showed their inclination to him. Even the rebels did not show their inclination to anyone other than Imam Ali ('a), because they were sure he would make them achieve the goals, for which they had rebelled against the previous caliph. They knew that Talha and Zubayr's anger was not for the cause of Allah, but they were not different from Uthman and his men. Talha and Zubayr's positioning against Uthman some days before his murder also proved it.

Balaadhari wrote in his book "Ansaab Al-Ashraaf": "After Ali ('a) failed to establish peace between the two parties, he withdrew and passed his days in solitude and loneliness. When Uthman was killed and people were done with his affair, they realized that they should have a leader. For this, they found themselves with no other option but to gather around Ali ('a) as their Imam and leader. With the slogan of "Our leader is Ali bin Abi Talib ('a)", they hurried to Imam Ali ('a) and entered his house. They said to him: "Stretch out your hand so that we pledge our allegiance to you." Imam Ali ('a) said to them: "This is not your duty, but it is specific to the people of Badr. Whosoever they will appoint will be the caliph." In this way, the Badris gathered in the Imam's ('a) house and said to him: "O Abu Hasan ('a), we see no one more suitable for the post of caliphate than you!"[1]

In the third volume of his book, Tabari wrote: "After Uthman's murder, the companions of the Prophet (s) went to Ali ('a) and said to him: O our Imam! The people should have a leader and we do not know any one more suitable for this post than you!'

1. **Ansab Al Ashraf** 2:205-219.

Imam Ali (‘a) replied: ‘Refrain from this action, because I would rather be a good consultant than your leader.’

They said: ‘No. We swear by Allah! We will not leave you unless we swear our allegiance to you.’

They kept insisting on their demand. At last, the Imam (‘a) accepted their allegiance and asked them to swear their allegiance to him in the Prophet's (s) mosque after the people’s willingness.”[1]

There is a third tradition saying: “Imam (‘a) was insisting on not accepting the post of caliphate. On the other hand, the people were continuously requesting him to take charge of the government as their leader and caliph. To convince the Imam (‘a), they consulted Malik Ashtar, who was the representative of Kufah. He said to the Imam (‘a): “Stretch your blessed hand out so that we may swear our allegiance to you.” Imam (‘a) did not listen to him either. He insisted and warned the Imam (‘a) of chaos and corruption if he desisted. So, Malik Ashtar went on insisting with his request in order to convince the Imam (‘a). In this manner, the leaders and elders of different tribes swore allegiance to Imam Ali (‘a). Then there was the allegiance of the common people who came from everywhere to pledge their allegiance to their new caliph. Then Zubayr stood up, praised Allah and said: “O people! Allah was willing with the judgment of “Shura” (the council) for you; but after the “Shura” ended, we consulted each other and agreed to Ali's (‘a) leadership. So you must all swear allegiance to him.”

In “Al-Imamah wa Al-Siyasah” Abu Thawr is quoted as saying: “After Uthman’s murder, when the people were swearing their oath of allegiance to Ali (‘a), I also followed him. I found the people surrounding him and swearing their allegiance to him. The Imam (‘a) entered one of Bani Mazan’s gardens. The pressure created by the throng of people forced him to a date palm and I failed to reach him. When I saw the crowd, I found people taking Imam Ali (‘a) by the wrist and making their own hands touch his hand. After they had sworn their allegiance to him, the Imam was (‘a) taken to the Prophet’s (s) mosque. Talha was the first to go up to the pulpit and swear his allegiance to Imam Ali (‘a) using his paralysed hand. Some

1. **Tarikh Al Tabari** 3:450.

people took his paralysed hand as an evil omen saying: "By Allah! This allegiance will not last long!" After Talha had pledged his allegiance to Imam Ali ('a), Zubayr followed with the Prophet's (s) companions and then all the Muslims from Medina pledged their allegiance to the Imam ('a)." [1]

Imam Ali ('a) mentioned the Muslims' position which they took against their allegiance to Imam ('a) and their emphasis about this affair in his famous sermon of Shaqshaqiyya. He drew the picture saying: They advanced towards me from every side like the mane of the hyena so much so that Hasan and Al-Husayn were crushed and ends of my shoulder garment were torn. They gathered around me like a flock of sheep. When I took up the reins of government one party broke away and another turned disobedient while the rest began acting wrongfully as if they had not heard the word of Allah saying:

﴿تِلْكَ ٱلدَّارُ ٱلْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِى ٱلْأَرْضِ وَلَا فَسَادًا ۚ وَٱلْعَـٰقِبَةُ لِلْمُتَّقِينَ﴾

"That abode in the hereafter, we assign it for those who intend not to exult themselves on the earth, nor (to make) mischief (therein); and the end is (best) for the pious ones."[2]

Continuing, the Imam ('a) mentions his position regarding the post of caliphate and says:

"Behold, by Him who split the grain (to grow) and created living beings, if people had not come to me and supporters had not exhausted the argument and if there had been no pledge of Allah with the learned to the effect that they should not acquiesce in the gluttony of the oppressor and the hunger of the oppressed I would have cast the noose of caliphate on its own shoulders, and would have given the last one the same treatment as the first. Then you would have seen

1. Al **Imamah wa Siyasah** 1:46.
2. *Surat Al Qasas 28:83.*

that in my view this world of yours is no better than the sneezing of a goat."[1]

Three or five days after Uthman's murder, at a time when chaos was everywhere and Imam ('a) had no way to escape allegiance, he gave in and let the people come to him in order to swear their allegiance to him as their next caliph. As a consequence, all the migrants (Muhajir), the helpers (Ansar) and other people from Kufah, Basra and Egypt entered Medina to swear their allegiance to Imam Ali ('a). Only a small group from Quraysh including Marwan bin Hakam, Sa'd Waqas and Abdullah bin 'Umar refused to pledge allegiance to Imam Ali ('a).[2]

People who have examined the history of the Umayyads in depth, including their behaviour towards the Hashimites and the followers of other religions, will not be surprised to find Marwan bin Hakam and other people from the Umayyad clan declining to swear allegiance to Imam Ali ('a) or at least not being pleased with swearing allegiance to him. Sa'd Waqas was, himself, dreaming of the caliphate and he would never let it go if he had the chance to become a caliph. Perhaps he was imagining himself the next caliph because 'Umar bin Khattab had considered him one of the main pillars of his caliphate and had showed great respect for him, even more than he really deserved. I do not think Sa'd was too worried about the post of caliphate before this event, or at least he thought that one day the Muslims would make him stand next to Ali; but when he saw how the people left Talha and Zubayr alone - both of whom were greater than him and who held high positions and respect among the people of Basra and among the companions of the Prophet (s) - he did not dare to come forward to ask for the post of caliphate. He just left the area. The next thing he did was to say no to allegiance to Imam Ali ('a) relying on his kinship with Umayyad from his mother's side. He was in complete coordination with Umayyad and showed no opposition, even when Uthman dismissed him from his post of governor of Kufah and gave the post to his brother Walid.[3] The Commander of the Faithful ('a)

1. **'Ilal Al Shara'i'** 1:151; **Irshad Al Mufid** 1:289; Ibn abi Al Hadid, **Nahj Al-Balaghah**, 1:200.
2. **Tarikh Al Ya'qubi** 2:178; **Tarikh Tabari** 3:450-451.
3. **Futoh Ibn A'tham**, 2:442-443.

was well aware of what he was doing. Furthermore, the Imam (‘a) was also aware of the position taken by Umayyad, and the result of actions being carried out by Talha, Zubayr and other people of Quraysh. He defined their position against his government after the people had sworn their allegiance to him in the following words:

“O Allah! I seek Your help against the Quraysh for they have cut my kinship and have turned my right upside down. When I looked, I found no helpers and defenders other than my Household (‘a) to fight them.”[1]

He said on another occasion:

“I have no concern with Quraysh! I swear by Allah! I fought them when they were pagans and, today when they have been betrayed, I will fight them again. Yesterday I stood face to face with them and today I am standing beside them.”[2]

When Sa’d bin Abi Waqas was asked for allegiance, coordinated to Bani Umayyad, he refrained from paying homage to the Imam (‘a). The Commander of the Faithful (‘a) let him go and did not allow the revolutionaries to harm him. When Abdullah bin ‘Umar refrained from swearing his allegiance to Imam (‘a), the Imam (‘a) asked him for a guarantor to guarantee that he would not take part in conspiracies against the Imam (‘a). Abdullah refused to provide the guarantee. However, the Imam (‘a) let him go, too, saying: “Let him go, I am his guarantor.” Then he turned to Abdullah and said: “Get out of my sight, because I am well aware of the bad and unfavourable morals from your childhood.[3]

After the pledge of allegiance, Imam (‘a), prepared his forces to amend the mismanagements and disturbance in all governmental fields which had been caused by ‘Uthman’s men. At first, the Imam (‘a) considered it necessary to end those problems which had made the people very worried. The most important issue was to remove the governors of the ex-government who had created this riot against the previous caliph and killed him; for the next step, he would

1. **Nahj Al-Balaghah**, 2:202; Ibn abi Al Hadid, **Nahj Al-Balaghah**, 6:96.
2. Ibid 1:81-82.
3. **Balatheri, Ansab Al Ashraf** p. 207; **Bihar Al-Anwar** 32:8.

try to deal with other issues upon which the people insisted and which were very beneficial for them. However, these plans did not stop him from implementing the political programs which he had planned for his newly established government.

Some days after his caliphate had begun, Imam Ali (‘a) went to the pulpit to declare some of the methods of the previous caliphs null and void; methods which they had been following and working on during the last twenty years [such as Umar’s innovative method of the distribution of the public treasury]. The Imam (‘a) was sure that ‘Umar bin Khattab was more concerned with his personal interests than with the execution of Islamic laws. When Uthman made his own family wealthy and let them spread destruction and corruption everywhere in the land, he actually revived the ethnocentrism and vengeance of the Umayyads against Islam - the ethnocentrism and vengeance which had been seen in the age of ignorance.

Imam Ali seeks the help of Kufah

Imam Ali (‘a) was ready to invade Shaam (Damascus) where Mu’awiya had declared mutiny against his government and refused to pay homage to him. While he was earnest in managing the affair, he was surprised by the news that the people of Mecca were keen to avenge Uthman after the provocation of Talha, Zubayr, A'ishah, and their Umayyad followers. Accordingly, the Imam (‘a) feared that the Muslims would be divided. He thought that their danger was stronger than that of Mu’awiya, and their wickedness was stronger than his. If he had not hurried to put an end to that trouble, it would have increased, and mutiny and disagreement would have been greater. So he prepared himself to go to them. The righteous among the Muhajirin and the Ansar hurried to support him. They quickly went out to catch up with them before they could enter a city lest they should corrupt it. When they arrived in Rabadha, they knew that they (the enemy) had entered Basra and some events had taken place there. The Imam (‘a) stayed at Rabadha for some days to arrange his affairs. He sent for the people, seeking their help and support to put an end to the discord. He delegated Muhammad bin Abi Bakr and Muhammad bin Ja’far. He supplied them with a letter in which he said: “I have chosen you over the cities. I have hurried to you because of what has happened. Therefore, be helpers and supporters for the religion of

Allah. Support us and rise with us. What we want is righteousness, that the community may be brothers. Whoever likes that and prefers it likes the truth, and whoever detests that detests and overlooks the truth."[1]

The two messengers went across the desert and arrived in Kufah. They showed the Imam's (‘a) letter to Abu Musa Ash'ari, the governor of the city. However they did not find any response from him. Rather, they found that he had an unusual attitude. He discouraged the people, weakened the troops, and prevented them from responding to the Imam's (‘a) call. He answered them by justifying his stubbornness, saying: "By Allah, the pledge of allegiance to Uthman is a trust with me and with your leader. Therefore, if there is no escape from fighting, we will not fight against anyone until we put an end to those who killed Uthman!"[2]

The Imam (‘a) sent Hashim Mirqal to undertake the leadership and supplied him with a letter in which he stated: "I have sent Hashim to deal with the matter of the Muslims on my behalf. Therefore, return the people to him. I have entrusted you to be among my helpers for the truth."

However, he did not pay attention to the advice and remained insistent on his rebellion and stubbornness. As a result, Hashim sent the Imam (‘a) a letter in which he informed him of his failure in his task and mediation.

Imam Ali (‘a) delegates Imam Hasan (‘a)

Imam Ali (‘a) delegated his son Imam Hasan (‘a) along with Ammar bin Yasir. He supplied him with a letter in which he deposed Abu Musa from his office and appointed Qurdha bin Ka'ab instead of him. The following is the text of his letter: "I think you should withdraw from this matter in which Allah has placed no share for you through your refraining from carrying out my command. I have sent Hasan bin Ali and Ammar bin Yasir to urge the people. I have also sent Qurdha bin Ka'b as a governor over the city. Therefore, withdraw

1. **Tarikh Tabari** 3:494; **Kamil fi Al Tarikh** 3:223.
2. Al-Gharat by **Al-Thaqafi** 2: 832; Al **Bedaiyah wa al-Nihaiah** 7:263.

from our work (while you are) dispraised and expelled. If you do not do so, then I have commanded him to declare war against you."[1]

Imam Hasan ('a) arrived in Kufah, and the people gathered around him in masses. They expressed their submission and obedience to him, and showed him friendship and loyalty. In the meantime Imam Hasan ('a) announced the deposing of the rebellious governor from his office and the appointment of Qurdha in his place. However, Abu Musa remained insistent on his deception and error. He went to Ammar bin Yasir and talked to him about Uthman's affair so that he might find a way in his speech to accuse him of the murder of Uthman, and that he might use that as means to make the people desert the Imam ('a). He said to him: "O Abu Al-Yaqdhan, have you wronged the Commander of the Faithful (Uthman) as those who wronged him, and placed yourself among the sinners?"

"I did not do so," replied Ammar, "why have you accused me of evil?"

Imam Hasan ('a) knew Abu Musa's purpose, so he interrupted the argument, saying to him: "O Abu Musa, why have you discouraged the people?"

Imam Hasan ('a) talked with him with kindness and leniency, that he might uproot the spirit of wickedness and obstinacy from his soul, saying: "O Abu Musa, by Allah, we have wanted nothing except righteousness, and none fears the Commander of the Faithful (Imam Ali) for a (single) thing."

Abu Musa said to the Imam ('a): "You are right, may my father and mother die for you! However, the adviser is trustworthy."

"Yes," said Imam Hasan ('a).

Abu Musa said: "I have heard Allah's Prophet (s) saying: "There will be sedition. The one who sits down during it is better than the one who stands up. The one who stands up is better than the one who walks. The one who walks is better than the one who rides." Allah,

1. Qurashi, **Hayat Imam Al Hasan** 1:434.

the Great and Almighty, has made us brothers and made it unlawful for us to plunder our property and shed our blood. He has said:[1]

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَأۡكُلُوٓاْ أَمۡوَٰلَكُم بَيۡنَكُم بِٱلۡبَٰطِلِ إِلَّآ أَن تَكُونَ تِجَٰرَةً عَن تَرَاضٖ مِّنكُمۡۚ وَلَا تَقۡتُلُوٓاْ أَنفُسَكُمۡۚ إِنَّ ٱللَّهَ كَانَ بِكُمۡ رَحِيمٗا﴾

And He, the Great and Almighty, has said:

﴿وَمَن يَقۡتُلۡ مُؤۡمِنٗا مُّتَعَمِّدٗا فَجَزَآؤُهُۥ جَهَنَّمُ﴾[2]

As for Ammar, he confronted him, and refuted his false sayings and deception, saying: "Have you heard that from Allah's Prophet (s)?"

Abu Musa replied: "Yes, and these are my hands (ready to be cut off) for what I said."

Ammar turned to the people and said to them: "Most surely, Allah's Prophet (s) meant Abu Musa by that. For when he sits down is better than when he rises."[3]

The Prophet's (s) grandson Imam Hasan ('a) addressed them, saying: "O people, you have known why the Commander of the Faithful, Ali bin Abi Talib ('a) has marched. We have come to you to seek your help, for you are the front of the Ansar and heads of the Arabs. You have heard that Talha, Zubayr, and A'ishah have gone out (to fight against Imam Ali ('a)) after their pledge of allegiance. And you know that women's frailty and weak opinion is as nothing. For this reason, Allah has regarded men as caretakers over women. By Allah, if none of you supports him, I hope that those who have come with him from

1. *Surat Al Nisa, 4:29.*
2. *Surat Al Nisa, 4:93.*
3. Qarashi, **Hayat Imam Hasan** 1:434-435; Dhadi, **Al-Fitnah wa Waq'at Al Jamal** p. 138-139.

among the Muhajirin and the Ansar will be sufficient; therefore, help Allah, and He will help you."[1]

In any case, Abu Musa went on insisting on his tyranny. He discouraged people and summoned them to desert the Commander of the Faithful (‘a) and not to help him. Imam Hasan (‘a) became tired in spite of his clemency. He shouted with excitement and violence. He said to him: "Withdraw from our work, O man, and leave our pulpit!" Imam Hasan (‘a) rose among the people and said: "O people, respond to the summons of your commander and go to your brothers, for there will be those who hurry for this matter. By Allah, if men of reason undertake it, it will be better for them sooner, later, and finally. Respond to our summons and help us with that with which we and you have been afflicted. The Commander of the Faithful says to you: ‘I have gone out (to fight) whether I am an oppressor or oppressed. I am as the man who takes care of Allah's right that he may hurry for jihad. If I am oppressed, then He should help me, and if I am an oppressor, He should punish me. By Allah, Talha and Zubayr were the first to pledge allegiance to me and were the first to betray me. Have I possessed alone any property or changed any religious precept? Hurry to jihad, enjoin the good, and forbid the evil."

People responded to Imam Hasan (‘a) by listening to and obeying his summons. But the leader, Malik Ashtar, thought that the affair would not go well unless Abu Musa was shown to be disrespected and degraded and was banished. So he, along with a group of his people, surrounded the palace. This aggressive sinner, Abu Musa, went from the palace in disgrace. Affairs went well with Imam Hasan (‘a). He told people to go out for jihad, saying: "O people, I will leave early in the morning, so whoever likes to go out with me on the backs of mounts or on water can do that."[2]

The people responded to the Imam's (‘a) summons. When Qays bin Sa'd saw this, he became glad and delighted, and he recited poetry carrying the following meaning: "May God bless those people of

1. **Hayat Imam Hasan** 1:436,437 & 438; **Amali Tusi** p. 719-720; **Tarikh Tabari** 3:499-500.
2. **Hayat Imam Hasan**, 1:436-438; **Amali Tusi**, 719-720; Dhabi, **Fitnah wa waqat Al Jamal** p. 142; **Tarikh Tabari** 3:499-500.

Kufah with good rewards who have helped to help His religion and who have paid no attention to the nonsense of discouragers. And bless those who claim Ali (‘a) to be the best of personalities.[1] We are happy with his leadership and prefer him to those breaking their allegiance with him. Those two (Talha and Zubayr) have intentionally drawn the Prophet’s (s) wife onto the battlefield and the camel driver has brought her sitting on the back of a camel.”

As a result, Kufah was full of mujahidin. Many thousands of them left for jihad. Some of them embarked on ships, and some others rode. They were pleased and satisfied. Hasan (‘a) led them. When they arrived in Dhi Qaar, they met Imam Ali (‘a) who had stayed there. He was pleased with his son’s success. He thanked him for his great efforts.

The two parties meet in Basra

The Imam's (‘a) regiments moved from Dhi Qaar. They hurried and arrived in Zawiyah. The Imam (‘a) wrote a letter to A’ishah in which he told her to spare blood and unify the Muslims. Then the Imam (‘a) sent Talha and Zubayr a letter in which he summoned them to make peace and leave their disagreement.[2] However, they did not respond to the call of the truth; rather, they insisted on corruption, mutiny, and aggression. They declared resistance and fighting against the Imam (‘a).

Abdullah bin Zubayr was too extreme in instigating discords and shedding blood. He spoiled all the means that Imam Ali (‘a) provided to make peace. He addressed the masses of Basra and urged them to fight against the Imam (‘a). This is his speech: “O people, most surely, Ali bin Abi Talib killed the true caliph, Uthman. Then he has prepared the armies to attack, control you, and take your city. Therefore, be men who avenge the blood of your caliph, to keep your sacred things, and fight on behalf of your women, children, ancestry, and lineage. Are you satisfied that the people of Kufah enter your country? Be angry, for you have been made angry! Fight, for you have been fought. Ali can see none other than him in this matter. By

1. **Amali Tusi** p.720; **Bihar Al Anwar** 32:74.
2. Qarashi, **Hayat Imam Hasan** 1:442-443.

Allah, if he won a victory over you, he would destroy your religion and your world."

When Imam Ali ('a) heard about Zubayr's speech, he commanded his son Hasan ('a) to refute him. Imam Hasan ('a) rose and made a speech. He praised Allah, and then he said: "We have heard Ibn Zubayr's speech in respect of my father and his saying that he (Imam Ali ('a)) had killed Uthman. You, O people of the Muhajirin and the Ansar and other Muslims, have come to know Ibn Zubayr's speech about Uthman and what his name was with him and the blame he unjustly laid on him. On that day, Talha hoisted his flag on his (Uthman) public treasury while he was still alive. Therefore, how do they accuse my father of killing him and cursing him? If we wished a speech against them, we would speak. As for the speech that Ali has extorted the affair of the people, it is the greatest proof of his father that he claimed that he pledged allegiance to him with his hand and not with his heart. Certainly he admitted the pledge of allegiance while he claimed the innermost thoughts. Therefore, he must give proof of what he has claimed. And how can he do that? As for his wonder at the coming of the people to the people of Basra, then what is his wonder at the people of truth when coming to the people of falsehood? As for the supporters of Uthman, we have neither war nor fighting against them, but we fight against the rider of the camel (A'ishah) and her followers…"[1]

Imam Ali ('a) after the battle of Jamal

After the battle, Imam Ali ('a) stayed in Basra for a month. Then he left for Kufah. He appointed Abdullah bin Abbas governor of Basra. Before leaving for Siffin to fight Qasitin (Mu'awiya and his partisans), the Commander of the Faithful ('a) remained for several months. During this period, he dealt with affairs such as giving the governments their responsibilities and a solution to the people's affairs. On the other hand, he sent and received letters to and from Mu'awiya and other people who had not paid homage.

1. Ibid 1:444.

Imam Hasan's (‘a) speech

In his book “Al-‘Udad”, Allamah Majlisi (may his soul rest in peace) narrated a tradition in which it is said that some people from Kufah accused Imam Hasan (‘a) of weakness regarding reasoning and making good speeches. Perhaps this tradition is also related to the same period of time. When the Commander of the Faithful (‘a) heard this, he summoned his son Imam Hasan (‘a) and asked him to deliver a speech in front of the people of Kufah so that the false accusations against him would be removed. Imam Hasan (‘a) responded to his father's (‘a) command and delivered an impressive speech among the people of Kufah, saying:

“O people! Learn wisdom from your Lord. Allah the most glorious, the most high, chose and appointed Adam (‘a), Noah (‘a), the family of Abraham (‘a) and the family of Imran (‘a) over the people of the world - families some of which have been taken from some others, and Allah is all-hearing and all-knowing. We are the family of Adam (‘a), the family of Noah (‘a), the selected ones from amongst the family of Abraham (‘a), the offspring of Isma’il (‘a) and the Household of the Prophet Muhammad (s). Our position regarding you is that of the firmament, revolving earth, shining sun and the olive tree which neither belongs to east nor to the west. We are the tree the oil of which was blessed. The Prophet of Allah (s) is its roots, Ali (‘a) is its branch. I swear by Allah that we are the fruits of the same tree. The one hanging on the branch will be delivered from Allah’s wrath and the one going against it will fall in the fire.”

After Imam Hasan (‘a) had finished his speech, the Commander of the Faithful (‘a) went up to the pulpit and said: “O son of Allah’s Prophet (‘a), you have given your final ultimatum and reasoning and made your obedience obligatory for them. Woe to whosoever disobeys you.”[1]

Imam Ali (‘a) gets ready for the battle:

When all the means that the Imam (‘a) used for making peace failed, he got ready for battle. That was when he knew that his enemy had

1. **Bihar Al Anwar** 43:358; Al **'Udad Al qawiyyh** p. 31-32.

marched towards Siffin to fight against him. He summoned the Muhajirin and the Ansar who hurried to help him. He said to them:

"Most surely you are good in opinion, superior in clemency, believing in the truth, and blessed in action. We have decided to march towards our enemy; so give us your opinion!"

A great number of famous Islamic personalities such as Ammar Yasir, Sahl bin Hanif, Malik Ashtar, Qays bin Sa'd, 'Adi bin Hatam and Hashim bin Utba stood up and declared their support for the Imam's (‘a) decision regarding moving towards the enemies and fighting them.[1]

At this time Imam Hasan (‘a) delivered a very important speech: "Praise belongs to Allah and there is no god but Him, the One without a partner. I laud Him with that of which He is worthy. Most surely among the things through which Allah has made great His right against you, bestowed upon you His boons whose names cannot be counted. Thanks to Him cannot be given; neither description nor speech can reach Him. We have become angry for Allah and you, because He is kind to us through that of which He is worthy and through which we should thank Him for His boons, His trial, and His favours. A speech that ascends to Allah and there is good pleasure in it, and through which the virtue of truthfulness spreads, through which Allah confirms our speech, and through which we deserve more from our Lord, a speech that increases and does not decrease. If some people come together for a certain affair, their affair becomes strong and their knot becomes firm. Therefore, gather in crowds to fight against Mu'awiya and his armies, for he has come. Do not fail, for failure destroys the heart, and advancement towards the spearheads is help and protection. If people become strong, Allah will remove from them the malady, save them the hardships of abasement, and guide them to the principles of religion." Then he recited poetry, saying: "You take from peace (as much as) what pleases you, and a bit of war breath is too much for you."[2]

His eloquent speech was full of the summons to unify, cooperate, and spare no effort in fighting against the rebellious forces. People

1. Naser bin Muzahem, **Waqat Sufeen** p. 92-94.
2. Ibn Abi Al Hadid, **Nahj Al-Balaghah** 3:185-186.

responded to his summons. They quickly hurried to support the truth and defend Islam.

Battle of Siffin

Armies of both sides gathered in Siffin. Imam Ali (‘a) tried his best not to enter battle against Mu’awiya but all his efforts were fruitless. So, unwillingly, he opened the battlefield against Mu’awiya. The war lasted for many months. Thousands of Muslims and faithful people lost their lives due to Mu’awiya’s greed for power.

Imam Hasan (‘a) played a very important role in the battle of Siffin. The historians have written that “when Imam Ali bin Abi Talib (‘a) had organized and prepared his army and gave the commandership of the right wing to Imam Hasan (‘a), Imam Husayn (‘a), Abdullah bin Ja’far and Muslim bin Aqil (‘a)[1], Mu’awiya tried to play some role with Imam Hasan (‘a) and test him. He sent him Ubaydillah bin ‘Umar to make him desire the caliphate and to deceive him, that he might leave his father. Ubaydillah went to Imam Hasan (‘a) and said to him: “I have a request.”

“Yes. What do you want?” the Imam (‘a) said.

Ubaydillah said to him: “Your father has killed Quraysh from the beginning to the end. They have hated him. Can you depose him, and we will appoint you in this authority?”

Imam Hasan (‘a) said with great decisiveness: “I swear by Allah! This is not going to happen at all.” Then he added: “It is as if I can see that you will be killed on this day or tomorrow! It is Satan who has adorned the world to you and deceived you to adorn yourself by using scents to make the women of Sham see your situation, but Allah will knock you down on your face and you will be killed.”

Ubaydillah unsuccessfully returned to Mu’awiya and told him about his talk with Imam Hasan (‘a). Mu’awiya said: “He is the son of his father!”

On that day, Ubaydillah went out to the battlefield and fought with the front that showed spite toward Islam. He quickly met his death at the hand of a noble man from Hamdan. When Imam Hasan (‘a) was

1. Manaqib, **ibn Shahr Ashub** 2:352.

passing through the battlefield, he saw a man lying on a dead body. He was thrusting his spearhead in the body's eyes and tying the body's leg to the horse halter. The Imam ('a) said to his companions: "Who is this man?" His companions said to him that the man was from Hamdan and that he had killed Ubaydillah bin Umar.[1]

Obviously, this was a miracle performed by Imam Hasan ('a); he told Ubaydillah of his destination before it actually happened and the Imam ('a) had warned him of his humiliating end which happened very swiftly.

Stopping Imam Hasan ('a) from fighting

The Battle of Siffin was not going one-sided. The situation and conditions of battle were changing rapidly. When the two parties met each other for the first time, Imam Hasan ('a) hurried to attack the people of Sham. When Imam Ali ('a) saw him, he said to those around him: "Save this boy for me! (Do not let him) end me, for I am stingy with these two (Hasan and Al-Husayn) ('a) lest the progeny of Allah's Prophet (s) should cease (after their being killed)!"[2]

Imam Hasan ('a) and the arbitration

Some months after Imam Ali's ('a) armies had met the forces of Mu'awiya and after great losses had been shared between both sides, the army of truth, led by Imam Ali ('a) had come very close to victory and the Imam ('a) was about to bring about an end to the bloodshed caused in Islam by Mu'awiya. However, 'Amr bin 'Aas saved Mu'awiya's forces from an absolute defeat. This was when they raised the copies of the holy Book on the spearheads and asked for arbitration between the two parties. Imam Ali ('a) accepted their request, for his army put him under severe pressure. These were the people who had been betrayed by 'Amr 'Aas' clever deceit and their own ignorance. So the hypocrites and those waiting for every single chance to benefit asked them to put Imam Ali ('a) under pressure.

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1. Ibn Muzahem, **Waq'at Siffin**, p. 297-298; ibn abi Al Hadid, **Nahj Al-Balaghah**, 5:233;Qurashi, **Hayat Imam Hasan**, 1:492-493.
2. **Nahj Al-Balaghah**, 2:186; Ibn abi Al Hadid, **Nahj Al-Balaghah**, 11:25; **Bihar Al Anwar**, 32:562.

With Abu Musa Ash'ari (the representative of Iraq) being deceived by 'Amr bin 'Aas (the representative of the people of Sham) in the issue of arbitration, the people who had imposed the issue on Imam Ali (‘a) came to understand what a great mistake they had made. So they asked Imam Ali (‘a) to cancel all the commitments which he had made under pressure and reopen the battlefield against Mu'awiya. Moreover, they said that the Imam (‘a) had also made a mistake by accepting the arbitration. This is why they raised the slogan "no law except God's" causing great disorder and disaster among Imam Ali's (‘a) army.

This was when the Imam (‘a) considered it necessary to stop impending disaster. He summoned a person who was reliable and respected by the people so that he would speak about them and his words should nullify Abu Musa Ash'ari's reasoning and logic and clarify the reality of arbitration for them. Imam Ali (‘a) chose his son Imam Hasan (‘a) and said to him: "Rise, O my little son, and speak in respect of these two men. Abdullah bin Qays and 'Amr bin 'Aas." Imam Hasan (‘a) ascended the pulpit. He said: "O people, you have said too much about these two men. They were sent to act according to the Book against mean desire but they acted according to mean desire against the Book. Whoever is such is not called an arbitrator, but a convict. Abdullah bin Qays made a mistake when he entrusted it (the caliphate) to Abdullah bin ‘Umar. Abdullah bin ‘Umar has made a mistake in three respects. Firstly, he (Abu Musa) opposed his (Abdullah bin Umar) father (the caliph Umar), and he was not satisfied with him being entrusted with the caliphate, nor did he appoint him as one of the members of the consultative committee. Secondly, he did not appoint him as commander. Thirdly, the Muhajirin and the Ansar, who decided authority and ruled the people through it, had not unanimously agreed on him. As for the arbitration, the Prophet (s) appointed Sa'd bin Mu'adh as an arbitrator over the Banu Qurayda, and he decided according to what pleased Allah. Without doubt, if he opposed, Allah's Prophet (s) would not be pleased with him."[1]

In his wonderful speech, Imam Hasan (‘a) mentioned the most important points that were the pivot of the conflict and source of the

1. **Sharh Al akhbar** 2:6-7; Al **Imamah wa Seyasah** 1:158.

discord. He mentioned them in detail and clearly explained them to the crowd so there was no gap through which the rebels could pass. He (‘a) explained that the opinion of the chosen arbitrator would have been followed and been a sound judgment if he had judged according to the truth and not yielded to corrupt disputes and desires. As for Abu Musa, he, in his arbitration, did not yield to the truth; rather, he followed his low desires and inclinations. Accordingly, he nominated Abdullah bin ‘Umar for the caliphate while his father had not seen that he was worthy of it. Besides, the basic condition in the election was that the Muhajirin and the Ansar had to agree on the elected one. This did not happen to him. In his speech, Imam Hasan (‘a) said that the arbitration was legal while the Kharijites denied it. He indicated that saying that the Prophet (s) had appointed Sa’d bin Mu’adh as arbitrator over the Banu Quraydha. If the arbitration had been illegal, the great Prophet (s) would not have followed it.”

Imam Ali's (‘a) recommendations to his son Imam Hasan (‘a)

On his way back from Siffin, Imam Ali (‘a) gave his son Imam Hasan (‘a) some educational commandments full of high values and noble, humanitarian ideals. He prepared his recommendations in a place named Hadhirin**:**

From the father who is about to die, who acknowledges (the hardships of) the time, has turned away from life, has submitted himself to the (calamities of) time, who dispraises (the evils of) the world, who will live in the abodes of the dead, and who is going to leave it (the world) tomorrow. To the son who yearns for what is not achieved, follows the path of those who have died who were the victim of ailments, entangled in the (worries of the days), a target of hardships.

Now (you should know that) what I have learnt from the turning away of this world from me, the disobedience of time to me, and the advancing of the next world towards me is enough to prevent me from remembering anyone except myself and from thinking beyond myself. But when I confined myself to my own worries leaving the worries of others, my intelligence saved me and protected me from my desires. It clarified to me my affairs and led me to seriousness wherein there was no trickery and truth which was not tarnished by falsehood. Here, I found you a part of me, rather I found you my whole, so much so that if anything befell you, it was as if it befell me,

and if death came to you, it was as if it came to me. Consequently, your affairs meant to me what my own matters meant to me. So I have written this piece of advice (to you) as a mean of seeking help through it, whether I remain alive for you or cease to exist.

I advise you to fear Allah, abide by His commands, fill your heart with remembering Him, and to cling to hope from Him. No connection is more reliable than the connection between you and Allah provided that you should take hold of it.

Enliven your heart with preaching. Kill it by renunciation, strengthen it with firm belief, enlighten it with wisdom, humiliate it by recalling death, make it believe in mortality, make it see the misfortunes of this world, and make it fear the assault of the time and the severity of some changes during the nights and the days. Place before it the events of past people, recall what befell those who were before you and walk among their cities and ruins, then see what they did and from what they have gone away and where they have gone and stayed. You will find that they departed from their friends and remained in loneliness. Shortly, you too will be like one of them. Therefore, plan for your place to stay and do not sell your next life for this world. Give up discussing what you do not know and speaking about what does not concern you.

Leap into danger for the sake of justice wherever it may be. Acquire insight into religious law. Habituate yourself to endure hardships since the best trait of character is endurance in matters of justice. In all your affairs, resign yourself to your Lord, because you will thus be resigning yourself to secure shelter and a strong protector.

Therefore, accept, O my little son, my advice and know that He who is the master of death is also the master of life, that the creator causes death as well, that He who destroys is also the restorer of life, and that He who inflicts disease is also the healer. This world continues in the way that Allah has made it with regard to its pleasures, trials, rewards on the day of judgments, and all that He wishes, and you do not know… Therefore, cling to Him who has created you, and provided you with sustenance and given you a good body; your eagerness should be towards Him and your fear should be of Him.

O my little son, you should know that no one has ever informed us about Allah the way our Prophet (s) did. So be happy with him so that he will lead you towards deliverance. I have not been negligent in advising you. You will never reach the level of how much I care about you, no matter how much you struggle to care about yourself.

O my little son, be assured that his messengers would come to you, if there was another god; and you would observe his kingdom and you would know his qualities and actions, too. But He is the one and only Allah, as He has introduced Himself to be. He is from the beginning, before everything, without having a beginning and He will remain to the end, after everything, without having an end. The heart is able to embrace His divinity fully, nor can the eyes cover it all.

Now that you have known this reality, act in a way that a person with low rank and less power like you, whose weaknesses are more and whose need towards Allah is very strong, would act with obedience and submission to Him and fearing His wrath and punishment; because He has commanded you to do good and prohibited you from doing evil.

O my little son, make yourself the measure (for dealings) between you and others. Thus, you should desire for others what you desire for yourself, and hate for others what you hate for yourself. Do not oppress as you do not like to be oppressed. Do good to others as you like good to be done to you. Regard as bad for yourself whatever you regard as bad for others. Accept from others that which you like others to accept from you. Do not talk about what you do not know even though what you know is very little. Do not say to others what you do not like to be said to you.

You should know that self-admiration is contrary to propriety (of action) and is a calamity for the mind. Therefore, increase your striving and do not be a treasurer for others (who will inherit you). When you have been guided in the right path, humble yourself before Allah as much as you can.

You should know that Allah, under whose dominance is the treasure of the heavens and earth, has given you the chance to pray and has promised to accept it. He has commanded you to ask Him so that He will give you and ask His blessings so that He will shower His

blessings upon you. He has not made a doorkeeper between you and Him.

He has handed over the keys of His treasures to you. Whenever you are in need you should pray and He will confer His bounties and blessings. Sometimes you will find that your requests are not immediately granted; then you need not be disappointed because the granting of prayers often rests with the true purpose and intention of the implorer. Sometimes the prayers are delayed because the merciful Lord wants you to receive further rewards for patiently bearing calamities and sufferings and still believing sincerely in His Help. Thus you may be awarded better favours than you requested. Sometimes your prayers are turned down, and this is also in your interest, because you often, unknowingly, ask for things that are really harmful to you. If your requests are granted, they will do you more harm than good and many of your requests may be such that if they are granted they will result in your eternal damnation. Only pray for such things that are really beneficial to you, and are lasting and in the long run do not end in harm. Remember, my dear son, that wealth and power (if you pray for them) are such things that they will not always be with you as you will not always be with them.

O my little son! Keep in mind death and the place where it will lead you. In this way you will always be ready to face death and it will not catch you unawares. Do not be allured by the infatuations of worldly people in a vicious life and its pleasures, and do not be impressed by the sight of their acute struggle to possess and own this world. Allah has very mercifully explained to you everything about this world. Not only the merciful Lord but also the world has told you everything; it has disclosed to you that it is mortal; it has openly declared its weakness, its shortcomings and its vices. Remember that these worldly-minded people are like barking dogs and hungry and ferocious beasts. Some of them are constantly barking at others. The mighty lords kill and massacre the poor and the weak.

You should know with certainty that you cannot achieve your desire and cannot exceed your destined life. You are on the track of those before you. Therefore, be humble in seeking, and moderate in earning because often seeking leads to deprivation. Not every seeker of livelihood obtains it, nor is everyone moderate in seeking deprived.

Keep yourself away from every low thing even though they may take you to your desired aims, because you will not get any return for your own respect which you spend.

Do not be the slave of others, for Allah has made you free. There is no good in good which is achieved through evil, and no good in comfort that is achieved through (disgracing) hardship. Beware, lest bearers of greed should carry you and make you descend to the springs of destruction. If you can manage for there to be no wealthy person between you and Allah, do so, because in any case you will find what is for you and get your share. A little from Allah, the glorified, is greater than much from His creatures, although all is from Allah.

Your household should not become the most miserable through you. Do not lean towards one who turns away from you. Do not let your brother be more in his disregard of kinship than you in retaining kinship, and your doing good to him should exceed his evil to you. Do not feel too much the oppression of a person who oppresses you, for he is only busy harming himself and benefiting you. The reward of one who pleases you is not that you displease him.

Know well, my son, that there are two kinds of livelihood: the one which you seek for and the other which follows you (which has been destined for you). It will reach you even if you do not try to obtain it. To be submissive, humble, crawling and begging when one is needy, powerless and poor and to be arrogant, oppressive and cruel when in power and opulence are two very ugly traits of the human character. Nothing in this world is really useful to you unless it has some utility and value for you for the next world. If you want to lament over things which you have lost in this world then worry about the loss of things which had immortal values for you. The past and almost all that was in your possession in the past is not with you now. You may thus rationally come to the conclusion that the present and all that is in your possession now will also leave you. Do not be like persons on whom advice has no effect; they require punishment to improve them. A sensible man acquires education and culture through advice, while brutes and beasts always improve through punishment.

Entrust your world and the hereafter to the protection of your Lord. I beseech Him to take you under His protection in both worlds. Peace be on you.[1]

The Battle of Nahrwan and the evil plot to kill Imam Ali (‘a)

Discord and disobedience caused by some foolish people claiming to be pious made a great number of the Imam's (‘a) soldiers become disobedient to him. They crossed the limit and accused Imam Ali (‘a) of infidelity and disbelief.

After their evil deeds in Iraq, they chose “Nahrawan” as the centre for their disobedient and rebellious acts. The Imam (‘a) had no option but to move towards them. After many discussions and a final ultimatum, the Imam (‘a) declared war against those who insisted on vengeance and infidelity. He killed almost all of them. Abd Al-Rahman ibn Muljam Muradi, with his heart filled with vengeance against Imam Ali (‘a), was among the people who had fled the battlefield. He concocted a plan to martyr Imam Ali (‘a) with some Kharijites and hypocrites of Kufah. Finally, he was successful in executing his evil plot on the nineteenth night of Ramadan, 40 A.H. He martyred Imam (‘a) while he (‘a) was praying in the Kufah mosque. Imam Ali’s (‘a) voice filled the atmosphere saying: “By the God of the Ka’bah, I have won.”[2]

Night of martyrdom of Imam Ali (‘a)

Before the light of the dawn and before the shadow of the dark night ended, he wanted to leave the house for prayer in the mosque. Some geese which had been given to Hasan (‘a) as a gift, honked. He saw the noise of the geese as predicting the occurrence of the terrible event and the breaking misfortune, saying: “There is no might and power save with Allah! Honkers that will be followed by weepers!”

Imam Ali (‘a) wanted to open the door but it would not open. He pulled it. His cloak slipped from his shoulders. He closed the door with force while reciting these poetic verses:

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1. **Nahj Al-Balaghah**, 3:37-57; **Touhaf Al 'Uqul** p. 68-88; **Nudhum Durar Al simtain** p. 161-169; **Kanz Al 'Umal** 16:167-183.
2. **Sharh Al Akhbar** 2:437-444; Al **Iste'ab** 3:123-125.

"Be ready for death for it will certainly come to you; and do not be afraid when it comes to you."[1]

Imam Hasan ('a) became worried by his father's going out so early. He asked him: "O father, what has made you go out at this time?"

The Commander of the Faithful ('a) replied: "The dream I saw this night has frightened me!"

Imam Hasan ('a) said: "You have seen good, and good will happen! Tell me about it!"

Imam Ali ('a) replied: "I have seen Gabriel coming down from heaven on the Mountain of Abi Qubays. He took two stones and went to the Ka'bah. He struck them against each other and they turned into ashes. Some of these ashes entered all the houses in Mecca and Medina."

Imam Mujtaba ('a) asked: "O father, what is the interpretation of this dream?"

The Commander of the Faithful ('a) said: "If my vision was true, then your father would be killed. Worry and sadness for me would enter all the houses in Mecca and Medina."

Hasan ('a) became sad and rose at once. He asked his father in a low, sad voice: "O father! When will that happen?"

Imam Ali ('a) replied: "Allah, the exalted, says:

﴿وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِى نَفْسٌ بِأَىِّ أَرْضٍ تَمُوتُ﴾[2]

However, my beloved, Allah's Prophet (s) promised me that it (death) would be within the last ten nights of Ramadan. Abd Al-Rahman bin Muljam will kill me!"

Imam Hasan ('a) said to his father: "Since you know that, you must kill him."

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1. Al **Futoh ibn A'atham** 4:277.
2. *Surat Luqman 31:34.*

Imam Ali (‘a) replied: “It is not permissible to punish him before the crime, and the crime has not been committed by him yet.”

Imam Ali (‘a) asked his son Imam Hasan (‘a) to go to his bed. Imam Hasan (‘a) did not find any escape from yielding to him.[1]

Besides his father's (‘a) wounded body

The Commander of the Faithful (‘a) reached the mosque and the most evil sin in history was committed by the hands of the cruelest person in history. When hearing this news, people from all classes hurried to the mosque. The Imam's (‘a) children also reached there in no time. Imam Hasan (‘a) was the first one to arrive at the mosque. He found the Imam (‘a) lying down in his *mihrab*, wet with blood. His face and beard were stained with blood. The Imam (‘a) saw a group of Muslims surrounding and helping him (the Imam (‘a)) to perform the prayer as he was unable to do so. When the Imam (‘a) looked at his son Hasan (‘a), he ordered him to lead the people in prayer. Imam Ali (‘a) performed the prayer while sitting and although he was bleeding. When Imam Hasan (‘a) had finished the prayer, he took his father’s head and put it in his lap, his tears flowing down his holy face. He asked him: “Who has done this to you?”

The Commander of the Faithful (‘a) replied: “Abd Al-Rahman bin Muljam!”

Imam Mujtaba (‘a) asked him: “Which way did he go?”

The Commander of the Faithful (‘a) answered: “Let none go to seek him. He is coming to you through that gate (he indicated with his hand to the gate of Kinda).”

After a while, the sinful criminal was arrested and was brought, bound and bareheaded. He was stood before Hasan (‘a) who said to him: “O cursed one, you have killed the Commander of the Faithful (‘a) and the Imam of the Muslims! Is this his reward while he lodged you and brought you nigh? Why have you rewarded him in this way?”

The Commander of the Faithful (‘a) opened his eyes and said in a weak voice: “O Ibn Muljam, you have committed a dangerous thing

1. **Bihar Al Anwar**, 42:278-279; **Hayat Imam Al Hasan** 1:557-558.

and a great affair! Did I not have mercy on you and prefer you to others in giving? So why have you rewarded me in this way?"

Then he ordered Hasan (‘a) to be kind to him, saying: "O my son, be kind to your captive, have mercy on him, and feel pity for him!"

Imam Hasan (‘a) said: "Father, this cursed one has killed you and made us bereaved of you while you are ordering us to be kind to him?!"[1]

Imam Ali (‘a) answered him: "O my son, we are the people of the house of mercy and forgiveness. Give him food from what you eat. Let him drink from what you drink. If I die, then punish him by killing him. Do not maim the man. I have heard Allah's Prophet (s) say: ‘Beware of maiming even a mordacious dog. If I remain alive, I am more aware of what I will do to him. I am more appropriate for pardoning. We are the members of the Household (‘a) who do not meet whoever commits error against us except with pardon and generosity."

Imam Hasan (‘a) sadly said: "Father, who will be for us after you? Our affliction in you is like ours in the messenger of Allah (s)!"

Imam Ali (‘a) embraced him and calmed his fear, saying: "O my son, increase your reward, and reward your brothers with a reward as equal to your affliction in me!"

Imam Hasan (‘a) brought some physicians. The most experienced of them was Athir bin 'Amr Sukuni. He ordered a warm lung of a ewe to be brought to him. He followed a vein of it and he took the vein out. He put it into the Imam's wound. Then he blew at the vein and took it out. He found that the vein was covered with the whiteness of the brain. The damage had reached the Imam's brain. Athir was distraught. He turned to the Imam and hopelessly said to him: "O Commander of the Faithful (‘a), make your will, for you are about to die!"[2]

Hasan (‘a) wept and said to his father: "O father, your loss will break my back! How can I see you in this condition?"

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1. **Bihar Al Anwar** 42:288-283.
2. **Maqatil Al Talibiin**, p. 23; **Nahj Al-Balaghah**, ibn abi Al Hadid, 6:119-120.

Imam Ali (‘a) looked at his son and he knew that sadness dominated him. He gently said to him: “O my son, there is neither sadness nor impatience for your father after this day! Today, I am going to meet your grandfather Muhammad Mustafa (s), your grandmother Khadija Kubra (‘a), and your mother Fatimah Zahra (‘a). The *houris* are waiting for your father and looking forward to his arrival hour after hour! There is no harm on you! O my son, do not weep!”

The Imam’s (‘a) blood became poisoned, and his holy face turned yellow. During that condition, he had a calm soul and he was pleased. He did not leave the remembering and glorifying of Allah. He looked towards the sky and implored Allah through supplicating Him, saying: “O Allah, I ask You for the association with the prophets and the guardians and for the highest degrees in paradise!”

Then he fainted. Imam Hasan's (‘a) heart melted and he began crying bitterly. Some of his tears fell on his father’s face, and he became conscious. He said to him to calm his fear: “O my son, what is this weeping for? There is neither fear nor impatience for your father after today! O my son, do not weep! You will be killed with poison, and your brother Husayn will be killed by the sword!”[1]

Last recommendations of Imam Ali (‘a)

Imam Ali (‘a) advised his children to cling to noble morality. He put before them high ideals. He gave them valuable lessons. In the first instance, he (‘a) advised his two sons Hasan and Husayn. Secondly, he advised the rest of his children and all the Muslims, saying:

“I advise you (both) to fear Allah and not to hanker after the (pleasures of this) world even though they may follow you.

Do not be sorry for anything of this world that has been away from you.

Tell the truth and act for a reward in the Hereafter.

Be an enemy to the oppressors and a helper to the oppressed.

I advise you (both) and all my children and members of my family and everyone whom my book reaches to fear Allah, to keep your affairs in order, and to maintain good relationships among yourselves.

1. **Bihar Al Anwar**, 42:283.

I have heard your grandfather (the Prophet) (s) say: 'Keeping straight the relations among yourself is better than prayers and fasting.'

Keep Allah in mind concerning the orphans! Let them participate in your food. Let them not be lost among you.

Keep Allah in mind concerning your neighbours! It was the recommendation of your Prophet who said: "I was recommended to be good to my neighbours so many times that I start thinking that they will inherit us."

Keep Allah in mind concerning the Qur'an. No one should precede you in acting according to it.

Keep Allah in mind concerning prayer, for it is the pillar of your religion.

Keep Allah in mind concerning your Lord's house (mosque). Do not forsake it as long as you live, for if it is abandoned, you will not be looked on with mercy and dignity by Allah.

Keep Allah in mind concerning jihad with your own property, lives, and tongues in the way of Allah.

Retain kinship and help each other. Do not cut kinship and mutual relations.

Do not give up enjoining the good and forbidding the evil lest evildoers may gain power over you, for then you will pray but it will not respond to you."

Addressing his family and relatives, he said:

"O children of Abdul Muttalib, certainly I do not wish to see you plunging harshly into the blood of Muslims saying: the Commander of the Faithful has been killed! The Commander of the Faithful has been killed!' Beware, do not kill for me except my killer. Wait! If I die because of this blow, then strike him with a stroke for a stroke. Do not maim the man. I have heard Allah's Prophet (s) saying: 'Beware of maiming even a mordacious dog!'" [1]

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1. **Nahj Al-Balaghah**, 3:76-78; **Rawdat Al-Wa'idin** pp. 136-137; **Manaqib Al Khawarizmi** p. 385-386; **Nahj Al-Balaghah**, ibn abi Al Hadid, 17:5-6.

Then he specially advised his son Imam Hasan (‘a) to cling to the principles of the religion and to perform its rites. He said to him: “I advise you, O my son, to fear Allah, perform prayer on its time, pay *zakat* when it is due, and to perform the ritual ablution well, for no prayer is accepted except with purity. I advise you to forgive (others’) sin, restrain anger, retain kinship, show clemency toward the ignorant, understand religion, be sure of affairs, take care of the Qur’an, treat neighbours well, enjoin the good, forbid the evil, and to avoid ill deeds.” [1]

On the 20th of Ramadan, people crowded around the Imam’s house asking permission to visit him. He gave permission to them all. When they sat down, he turned to them and said: “Question me before you lose me, and let your questions be light due to the affliction of your Imam!” People avoided asking him because of his painful wound.[2]

Appointing Imam Hasan (‘a) as the descending Imam

When Imam Ali (‘a) knew that he would leave the world, and that his meeting with his Lord was close at hand, he entrusted his son Hasan (‘a) with the caliphate and the Imamate. He installed him as Imam after him so that the community might resort to him in respect of their affairs. The Shia did not disagree to that. Kulayni mentioned: “The Commander of the Faithful (‘a) made his will and appointed Hasan (‘a) as his successor, and he made Husayn (‘a), Muhammad (bin Al-Hanafiya), all his (other) sons, the heads of his followers (Shia), and his household as witnesses to the declaration of his will. Then he handed him the books (documents) and the weapons. He said to him: ‘O my son, Allah’s Prophet (s) had commanded me to appoint you as my successor and to hand over to you the books and the weapons which are with me. It is just as when Allah’s Prophet (s) appointed me as his successor and handed his books and weapons over to me. And he commanded me to command you that, when death comes to you, you should hand them over to your brother Husayn (‘a).”

It has also been narrated that Imam Ali (‘a) said to Imam Hasan (‘a): “O my son, you are the guardian of (my) blood. If you forgive (the

1. **Kashf Al Ghummah** 2:58; **Tarikh Al Tabari** 4:113; **Manaqib Al Khawarizmi** p. 384-385; Al-**Kamil fi Al Tarikh** 3:392.
2. **Bihar Al Anwar**, 42:390; Qarashi, **Hayat Imam Hasan** 1:563-566.

man who struck me), that is up to you, and if you kill him, then a blow for a blow."[1]

Toward the most high and Almighty Allah (swt)

After Imam Ali ('a) had finished his recommendations, he began suffering the agonies of death while he was reciting some Qur'anic verses and supplications, and asking Allah for forgiveness. As death in its inevitability came to him, he recited this verse:

﴿لِمِثْلِ هَـٰذَا فَلْيَعْمَلِ ٱلْعَـٰمِلُونَ﴾

"For the like of this then let the workers work."[2]

Then his pure soul went to the gardens of paradise and rose to the most high comrade![3] The holy being of the Imam ('a) was the light that Allah had created to disperse the shadows of darkness.

The pillars of justice swung, and the principles of the religion were effaced. The helper of the weak, shelter of strangers, and father of orphans died.

Imam Ali ('a) is prepared for burial

Imam Hasan ('a) prepared his father for burial. He washed the pure corpse, embalmed it, and shrouded it. When the last part of the night came, he and a group of his family and companions carried the sacred body to its final abode. They buried the Imam ('a) in holy Najaf where his present shrine is a Ka'bah for visitors, a visiting place for believers and the pious and a school for learners. After Imam Hasan ('a) had buried his father, he returned home while overcome with sorrow and shock.[4]

1. Al **Kafi** 1:297-298.
2. *Surat Al Safat, 37:61*.
3. **Bihar Al Anwar** 42:393.
4. **Hayat Imam Al Hasan** 1:568-569.

SECTION THREE

Chapter One
Imam Mujtaba's (‘a) age

Chapter Two
Imam's (‘a) positioning and achievements
From allegiance to the peace contract;
Causes and effects of peace-making;
After the peace contract to martyrdom;
Martyrdom, the holy shrine

Chapter Three
Imam Hasan’s (‘a) scientific heritage

CHAPTER ONE
IMAM MUJTABA'S (‘A) AGE

With a riot against Imam Ali (‘a), the Kharijites started their rebellion and showed their disobedience to him. However, this action was not distinctive like those of the Imam's (‘a) other enemies like Talha, Zubayr and Mu’awiya. This group did not have a particular target and goal to achieve unlike Talha, Zubayr and Mu’awiya. The historians have said of the Kharijites: “Although the Kharijies were on Imam's (‘a) side in the beginning they rose against him after the issue of arbitration.” While the Imam (‘a) did not consider himself to be responsible for the result of the arbitration, it shows how simple and foolish these people were and how they were deceived by Imam Ali's (‘a) enemies conspiring against him. They thought making chaos and rioting in the Commander of the Faithful’s (‘a) army would prevent the Imam (‘a) from war against Mu’awiya, whom they wanted to attack. The Kharijites’ deaths left a severe impact on a large group of Imam Ali's (‘a) partisans because the people who were killed in this war were mostly from amongst different tribes and families of Kufah and Basra. It is not surprising to see how the death of the Kharijites affected their relatives because it is very natural and every person has such feelings on the loss of relatives.

As soon as Imam Ali (‘a) had sorted out the problem with the Kharijites, weakness, non-cooperation and disagreements came into being in his army. The Imam (‘a) asked them to accompany him in his war against Mu’awiya, but they did not listen to the Imam's (‘a) call. The Imam (‘a) addressed them repeatedly but the result was the same. They answered the Imam (‘a) saying: “Our arrows are spent, our swords are tired, and our spearheads are blunt. Let us return to our headquarters to supply ourselves with the best equipment.” The Imam (‘a) continued with this method for a while and kept calling them to make sure of their presence in the Nukhayla headquarters, but

no one responded to him except for a small number of his companions whose response did not mean much."[1]

On the other hand, Ash'ath bin Qays, Shabath Rab'i and other men like them had stepped forth with the intention of spreading destruction and provoking people not to cooperate with Imam Ali ('a). They had convinced Imam's ('a) army saying that Imam Ali ('a) should also have acted like Uthman and he should also have forbidden the Kharijites for they were very few in number and could not be dangerous for Imam Ali ('a). Ash'ath said this to create a rift within Imam Ali's ('a) army and to make them fill their hearts with vengeance against Ali ('a) for he had killed their relatives - the Kharijites.

Ash'ath's words spread among the people and increased their weakness, disagreement and dispersion. This situation provided Mu'awiya with the chance to contact their leaders more than he had done before. The letters which Mu'awiya sent them were full of hope and the promise of high ranks. Furthermore, with every letter there were presents for them. They compared the small number of gifts to the great number of promises given to them by Mu'awiya. In this way, Mu'awiya bought them and completely altered them in such a way that their tongues were with Imam ('a) but their hearts were inclined to Mu'awiya. They disobeyed Imam ('a) and refrained from helping him.

The conspiring Iraqis made Mu'awiya achieve his goals and they caused the Imam's ('a) defeat by instigating great troubles and hurdles along his way. As a result of these troubles, the Imam ('a) did not succeed in fighting Mu'awiya for the second time. Still the battle of Nahrawan was not finished, when the remains of defeated ones appeared, mostly from Iraqi districts. The battle of Nahrawan which was fought among different families and tribes caused trouble and problems which could never be forgotten, especially because those treacherous conspirers who were dreaming of the fulfilment of Mu'awiya's promises proved to be with them by providing economical and military support. Sometimes, one person would go to Mu'awiya's side and take with him one or two hundred warriors. Therefore, Imam Ali ('a) was compelled to send one of his loyal

1. **A'ayan Al Shi'ah** 1:524.

commanders with an army to suppress the rebellions. When the army suppressed the rebellious group, they returned to Kufah and were about to settle there, another rebellious group came into being and announced riot against them.

After the battle of Nahrawan, this happened again and again until Kharit bin Rashid rebelled against Imam (‘a). Before starting his riot, he came to the Imam (‘a) and said to him: “By God I shall not obey you and shall not offer prayers with you, because you agreed upon arbitration and remained away from the truth.”

The Imam (‘a) said to him: “In this way, you have been disobedient to your Lord and have broken your pledge of allegiance to me, and you will harm yourself.” Then the Imam (‘a) asked him for a debate. Kharit replied: “Tomorrow I will come to you.” The Imam (‘a) accepted it and told him not to violate people’s properties and chastity. Then he left and never came back to the Imam (‘a). His tribe Bani Najiya listened to him and obeyed him. In concord with his tribe, he fled in the night. On his way, he and his men met a Jew and a Muslim. They killed the Muslim. The Jew returned to Iraq and met the Commander of the Faithful (‘a) the same night and informed him of the accident. The governor also informed the Commander of the Faithful (‘a) by letter.

The Imam (‘a) sent a group of his partisans and commanded them to ask Kharit and his men to obey him. If he did not listen to them, they would be justified in fighting against Kharit and his partisans. In this way, there was a debate between Kharit and Imam's (‘a) partisans who asked him to hand over to them the murderer of the Muslim. However, Kharit and his men refrained from handing the man over to them and insisted on going to war. There was a deadly battle between both parties. The Commander of the Faithful (‘a) sent more soldiers to help the first one. He wrote a letter to Abdullah bin Abbas, the governor of Basra, in which he commanded him to pursue them. Kharit sometimes came ahead with the pretext of the retaliation of Uthman and sometimes he criticized Ali (‘a) as to why he had agreed to arbitration.

Finally, Kharit and a group of his partisans were killed. Another five hundred men from his army became captives in the hands of the Imam's (‘a) army. The soldiers on their way to Kufah made the

captives walk through a city the governor of which was Masqala bin Hubayra Shaybani. He had been appointed by Imam Ali (‘a). The captives asked for his help. According to some traditions, he felt sorry for them. He bought them from the commander of Imam's (‘a) army and promised to pay their cost in instalments. In this way, he freed them, but did not pay their cost in time. When Abdullah bin Abbas asked him to pay, he answered: “Uthman would not have refused me, even if I asked for a greater amount than this.” Then he fled to Mu’awiya who welcomed him like a conqueror. He provided him with anything he wished.

Masqala wanted his brother Na’im bin Hubayra to come to Mu’awiya’s side. He wrote him a letter with the help of a man from among the Taghlab Christians who was spying for Mu’awiya. However, the spy did not reach Kufah and his secret was unveiled. The Commander of the Faithful’s (‘a) partisans arrested him and cut off his hand.

The disobedient people along with those ones who played an active role in conspiracies and riot in the government of the Commander of the Faithful (‘a) mostly relied upon these events to weaken Imam's (‘a) strength and keep him away from battle against Mu’awiya and his unbecoming actions.

Perhaps Masqala was in contact with the rebels. His insistence on freeing the captives for an amount which he was unable to pay does not seem to be due to his good feelings for them; rather it shows that he wanted to fulfil the responsibilities given to him by a group whose goal was the same as his. He asked for their help whenever he wanted. Masqala was warmly welcomed by Mu’awiya for he was also an active member of the riot and caused great trouble for Imam Ali (‘a). These people found a way to the royal court of Hind’s son to find a way to their own deliverance.

When the Commander of the Faithful (‘a) was informed of Masqala’s fleeing to Sham, he merely said: “Allah may be bad to Masqala. He acted as a nobleman but fled like a slave.” Then the Imam (‘a) gave orders for his house to be destroyed.[1]

1. **A'ayan Al Shi'ah** 1:525-526.

The disorderly atmosphere inside Iraq provided Mu'awiya with the chance to attack the tribes which were situated in the neighbourhood of Sham, killing and plundering people and property. He bothered the frontier officers without being stopped and with no religious hurdles. On the other hand, the Commander of the Faithful ('a) asked the Iraqis to help him and his brothers to chase the transgressors. He received no satisfactory reply from them.

Mu'awiya's army, commanded by Bisr bin Abi Arta'a, attacked Hijaz and Yemen. Mu'awiya had asked him to use whatever method he wanted to create fear and discord in those cities. Obedient to Mu'awiya, on his way to Medina, Bisr created terror and fear. He plundered their property and violated their chastity. When he entered Medina, he did not refrain from any possible aggression against the people. He killed a great number of the people in the city and compelled others to swear their allegiance to Mu'awiya. When the news of Bisr's arrival reached the people of Yemen, their hearts filled with fear. The governor Ubaydillah bin Abbas escaped and saved himself from Bisr's evil. When Bisr entered Yemen, he killed the people and plundered their property to an extreme degree. He looked for Ubaydillah's two children. When he found them, he beheaded them in the laps of their mother. When their mother saw this, she was shocked, and lost her mind because of her great sorrow for them. She finally died mourning them.[1]

To attack Egypt and to satisfy the wish made by 'Amr bin 'Aas, Mu'awiya sent huge troops to Egypt under the command of 'Amr. When the Commander of the Faithful ('a) heard the news, he called the people of Kufah to help their Egyptian brothers, but they did not respond to their Imam ('a). The Imam ('a) kept insisting and finally a small number of people accepted his call. After a while, Imam Ali ('a) heard the news of 'Amr's domination over Egypt. He heard how 'Amr had killed the governor of Egypt, the good man Muhammad bin Abi Bakr and how, after maiming him, they had burnt his body to ashes. The Imam ('a) appointed Malik bin Harth Ashtar as the new governor of Egypt and sent him to retake the city.

1. **Tarikh Ya'qubi** 2:195-199.

According to historians, Malik was determined and strong. He was among the Commander of the Faithful's (‘a) most loyal companions. As the Imam (‘a) and others said, Malik’s position in relation to the Commander of the Faithful (‘a) was that of the Commander of the Faithful (‘a) to the Prophet (s).

When Mu’awiya heard of Malik’s arrival as the governor of Egypt, he became anxious and started trembling as did his partisans. He sat and thought for a long time. That was when he found a way out of his anxiety and fear. He promised one of his partisans, who lived in the area where Malik was about to arrive, a large amount of money, and betrayed him. He made him murder Malik bin Ashtar.[1] On the way to Egypt, Malik consumed poisoned honey and the poison spread rapidly throughout his body. The poison was so destructive and toxic that within moments Malik Ashtar passed away.

In this way, Mu’awiya got rid of his enemies. He used the same method to get rid of his maternal cousin Muhammad bin Hudhayfa, Abd Al-Rahman bin Khalid bin Walid, Sa’d bin Abi Waqas and Imam Hasan (‘a). Sometimes, he felt proud of his method and said: “Surely Allah has soldiers of honey with which his guardians take their revenge.”

As for Iraq and other areas which were still under Imam Ali's (‘a) domination, incidents and events happened one after the other. As soon as the Imam (‘a) suppressed a group of rebellions, more chaos came into being, and by the time the Imam (‘a) had organized a section of his government, another section would defect. The issues and problems reached such a peak that Mu’awiya started criticising the Imam (‘a) for not being able to fix them.[2]

On the other hand, the Imam's (‘a) partisans were insisting on their disobedience to him although they knew how the borders of their countries were being occupied and how people were rapidly being killed and their properties plundered in the big cities. They created disorder and dispersion, seeking their own comforts and self-indulgence. They did not come when the Imam (‘a) called them and did not respond to his messages. They brought pretexts complaining

1. **Tarikh Ya’qubi** 2:193-194.
2. **A'ayan Al shi'ah** 1:528-530; **Tarikh Ya’qubi** 2:195-200.

of the hot summers and cold winters. Their anger was not for Allah's willingness or His religion, neither was it for the needy and weak people. It was so bad that Imam Ali (‘a) wished he had been killed to rid himself of them. Sometimes, he wept in memory of his loyal partisans and said: "When will the cruellest of these people raise to dye my beard with my blood?"[1]

The Imam (‘a) wished for Mu'awiya to enter a transaction with him like taking dinars and giving dirhams in return. He wished him to take ten Iraqis and return him one Shami in return. At last, he decided to gather the people of his own opinions, household, tribe and partisans and to open the battlefield against Mu'awiya and fight him until he and his small army was martyred and would be in the presence of the most high comrade. He had decided to talk to them clearly and make them aware of the results of their weakness, infirmity and non-cooperation.[2]

It seems that the Imam's (‘a) decision had its impact on the people. They were sure that the Imam (‘a) with his Household and partisans were going to fight Mu'awiya. They thought that if they did not accompany the Imam (‘a) and leave him alone in this situation, they would remain ashamed of their action forever, and that if they left the Imam (‘a) alone, they would be cursed by future generations. Therefore, the heads and leaders of the tribes responded to the Imam's (‘a) call and gathered around him with their tribe to assure him of their presence in the jihad in the name of Allah. They promised to fight till their very last breath. They were now just talking about war against Mu'awiya. The Imam (‘a) sent his messengers to his governors in different parts of the country and asked them to join their army and participate in a war against Mu'awiya.

The people gathered at the Nukhayla military headquarters and waited for the month of Ramadan 40 A.H. to end. The Commander of the Faithful (‘a) appointed Ziyad bin Hafsah a number of his partisans as vanguards of his army. However, fortune did not favour him and other Iraqis. The cruellest people attacked the Imam (‘a) with a sword

1. Al **Ahad wa Mathani by Dhahak** 1:148; Al **Mazar** by Shahid Al awal, p. 88.
2. **Nahj Al-Balaghah** 1:187-190.

while he was offering prayer in the mosque. This great disaster happened on the morning of the nineteenth of the month of Ramadan. In this way, the Commander of the Faithful (‘a) was wet in his blood and said: “I swear upon God of Ka’bah, Ali (‘a) has won.”[1]

1. **Sirat al-A'immah Ithna Ashar** 1: 446-451.

CHAPTER TWO
IMAM'S (AS) POSITIONING AND ACHIEVEMENTS

1. From allegiance to peace contract

Imam Hasan's (‘a) sermon on the day of his father's (‘a) martyrdom

According to most historians, on the day of his father's (‘a) burial, Imam Hasan (‘a) delivered a speech to the people, saying: “O people! The Holy Qur’an descended on this night! My father (‘a) has died on this night on which Jesus, son of Mary, was taken up (to Heaven), on which Joshua, son of Nun, the testamentary trustee of Moses (‘a), died. I swear upon Allah that no one from amongst the successors before my father or after him will succeed him in entering the garden. The Apostle of Allah (s) used to send him forward with his standard while Gabriel supported him on his right and Michael supported him on his left. He has left behind him no gold or silver except seven hundred dirhams from his stipend, with which he intended to buy a servant for his family.”[1]

Shaykh Mufid mentioned this address in his book “Al-Irshad”:

“Abu Mikhnaf Lut bin Yahya narrated from Ash’ath bin Sawar from Abu Ishaq Sabi’i from others: Imam Ali (‘a) had been struck and martyred. After his burial, Imam Hasan (‘a) ascended the pulpit to address the people. First he praised Allah and His Messenger (s), sending blessings upon him. Then he said to the people: “On this night a man died who was the first among the early (Muslims) in (good) deeds. No later (Muslims) attained his level in (good) deeds. He used to fight alongside the Apostle of Allah and protected him with his own life. The Apostle of Allah used to send him forward

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1. **Amali Al - Saduq** p. 397; **Manaqib Al Kufi** 2:574; **Mujam Al awsat** 8:224; **Tarikh Tabari** 4:120-121; **Kamil fi Tarikh** 3:400 - 401; **Bidayah wa nihayah** 7:368.

with his standard while Gabriel supported him on his right and Michael supported him on his left. He would not return until Allah brought victory through his hands. He (‘a) has died on this night on which Jesus, son of Mary, was taken up (to Heaven), on which Joshua, son of Nun, the testamentary trustee of Moses (‘a) died. He has left behind him no gold or silver except seven hundred dirhams from his stipend, with which he intended to buy a servant for his family. He has ordered me to return them to the Muslim public treasury.”

Then tears overcame him and he wept and the people wept with him. Then the Imam (‘a) continued his speech, saying: “O people, I am Hasan bin Ali (‘a). I am the (grand) son of the Prophet (s). I am the son of the one who brought the good news. I am the son of the warner. I am the son of the man who, with Allah’s permission, summoned (the people) to Allah. I am the son of the light that shone out (to the world). I am from the house, from whom Allah has kept abomination and whom Allah has purified thoroughly. I am from the House for whom Allah has imposed love on all Muslims, when Allah, the almighty and exalted, said to His Prophet (s):

﴿قُل لَّآ أَسۡـَٔلُكُمۡ عَلَيۡهِ أَجۡرًا إِلَّا ٱلۡمَوَدَّةَ فِي ٱلۡقُرۡبَىٰ﴾[1]

“Say: I do not ask you for any reward except love for (my) kin. Whoever earns good, will increase good for himself.” The good is love for us, the Household.”[2]

Allegiance to Imam Hasan (‘a)

After Imam Hasan (‘a) had finished his speech, Ubaydillah bin Abbas urged the Muslims to hurry to pay homage to him. He said to them: “O people, this is the (grand) son of your Prophet (s) and the guardian of your Imam; therefore, pledge allegiance to him!” The people responded to this blessed summons. They declared their obedience, consent, and yielding (to Imam Hasan), saying: “We love him. None is more beloved to us nor has anyone more right to succession (caliphate) than him.”

1. *Surat Al Shura, 42:23*.
2. **Irshad Al Mufid** 2:8.

In this manner, the people swore their pledge of allegiance to Imam Hasan (‘a) on Friday, 20th of Ramadan in 40 A.H. Then the Imam (‘a) came down from the pulpit and prepared his official men, appointed his commanders, arranged the Muslim affairs and asked Abdullah bin Abbas to leave for Basra.

As the first innovation, Imam Hasan (‘a) increased warriors’ pension. His father, too, had increased the warriors’ pension on the eve of the Battle of the Camel. After taking charge of the caliphate, Imam Hasan (‘a) did this on a practical basis. The caliphs coming after Imam Hasan (‘a) also followed his path in this regard. [1]

Retaliation of the Commander of the Faithful's (‘a) murderer

In the morning of that day, after the people had sworn their allegiance to Imam Hasan (‘a), he ordered the sinful criminal Abd Al-Rahman bin Muljam to be brought to him. When he was before him, he asked Imam Hasan (‘a): “What did your father order you to do?”

The Imam (‘a) replied: “My father (‘a) ordered me not to kill anyone other than his killer. He ordered me to satisfy your stomach, and to be kind to you.” [2]

Then Hasan (‘a) killed him and did not maim him.

Imam Hasan's (‘a) jihad

We mentioned before that Imam Hasan (‘a) increased the pension of the warriors as demanded by his forces. This historical action shows how serious the Imam (‘a) was about opening a battlefield against Mu’awiya. This statement is also strengthened when we see the Imam (‘a) preparing his forces and equipping them.

Imam Hasan (‘a) took decisive action against Mu’awiya, who sent two spies to Basra as soon as he heard of Imam Ali's (‘a) martyrdom. He wanted his spies to inform in detail about the news and to spread panic, fear, and terrorism everywhere in Basra. As for the two men, one of them belonged to Himyar, and the other belonged to Banu Qayn.

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1. **Maqatel Al Talbiin** p. 34-35; **Irshad Al Mufid** 2:8-9; **A'ayan Al Shi'ah** 4:14.
2. **Tarikh Ya’qubi** 2:214.

Imam Hasan (‘a) was informed of their presence. The Imam (‘a) ordered the person from Himyar to be banished from the tribe of Lahham in Kufah. The man was quickly banished and was beheaded to fulfil the Imam’s (‘a) order. Then the Imam (‘a) wrote a letter to Basra and commanded that the spy from Bani Qayn be banished from the tribe of Bani Sulaym, too. His order was obeyed. The man was banished and killed.[1]

Then the Imam (‘a) wrote a letter to Mu’awiya which said: “Afterwards, O Mu’awiya, you sent men to deceive and carry out assassinations and you sent out spies as if you wanted to meet (in battle). That is something that will happen soon, so expect it, Allah willing. I have learnt that you have become haughty in a way that no wise man would become haughty. Your example is like that of a poet who says: The one who is not among us is like the one who spends all night waiting to see the dawn. Say to whosoever expects us to act against the actions of those who are not among us: Prepare yourself for another person like those in the past.”

In fact, this was dangerous and a threat to Mu’awiya, telling him of the war which was soon going to happen. It shook Mu’awiya’s intention of dominating Kufah without entering into battle. The Imam (‘a) wrote another letter answering Mu’awiya’s offer of establishing peace and asking the Imam (‘a) to pledge his allegiance to him and become his crown prince. This letter tells us about the Imam's (‘a) strong position and his disregard of such posts and other posts which Mu’awiya offered him. The Imam (‘a) wrote:

“Afterwards, O Mu’awiya, I received a letter from you. I refrained to answer it for I feared your pride and rebellion. Therefore, follow the truth and you will come to know that I am right. Peace be on you.”[2]

According to Abu Al-Faraj and others there was an exchange of five letters between Imam Hasan (‘a) and Mu’awiya. The reason behind this was that Mu’awiya did not respond to the truth and its followers for he had special inclinations. His inclinations became even stronger and increased after Imam Ali's (‘a) martyrdom, for the greed to occupy the post of caliphate dominated him. On the other hand, from

1. **Maqatel Al Talbiin** p. 33.
2. **Maqatel Al Talbiin** 33.

an Islamic point of view, he was lacking the most common and basic requirements necessary for such a post.

However, Imam Hasan (‘a) followed his father’s path and applied his methods. As the conditions necessitated him to give his enemies the last ultimatum, he wrote a number of letters to Mu’awiya containing the messages in them, although the Imam (‘a) was fully aware of his ill intentions. Here we present the most comprehensive letter written by Imam Hasan (‘a) to Mu’awiya. It says:

“From Hasan bin Ali, the Commander of the Faithful (‘a), to Mu’awiya bin Abi Sufyan. Peace be on you. I thank Allah. There is no god but Him. Allah the Almighty has sent Muhammad (s) as mercy to the worlds, kindness to believers, and to all the people, that he may warn him who would have life, and

﴿لِّيُنذِرَ مَن كَانَ حَيًّا وَيَحِقَّ ٱلْقَوْلُ عَلَى ٱلْكَٰفِرِينَ﴾[1]

The word may prove true against the unbelievers. So he delivered the messages of Allah and carried out Allah’s command until Allah caused him to die neither neglectfully nor feebly. After Allah had showed through him the truth, removed polytheism and singled out Quraysh in particular with him, He said to him: most surely the Qur’an

﴿وَإِنَّهُۥ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ﴾

“And is a reminder for you and your people?”[2]

When he (s) passed away, the Arabs disputed with each other about his supreme authority. Quraysh said: ‘We are his tribe, family, and friends. Therefore, it is not lawful for you to dispute with us about Muhammad's (s) supreme authority and right.’ The Arabs thought that it was as Quraysh said, and that they had proof of that against whoever disputed with them about Muhammad's (s) affairs. So they agreed and submitted to them.

1. *Surat Al Yasin, 36:70.*
2. *Surat Al Zukhruf, 43:44.*

Then we argued with Quraysh in the same manner the Arabs argued with them, but Quraysh did not treat us with justice as the Arabs treated them with justice. They took this affair with the exception of the Arabs through (demanding) justice and argument. When we, Muhammad's Household ('a) and his friends, wanted to argue and asked them for justice, they sent us far away, unanimously wronged, and tired us. The promise is Allah's; and He is the Guardian, the Helper!

We wondered at those who disputed with us about our right and the supreme authority of our House. We refrained from disputing with them out of fear for the religion lest the hypocrites and the allies should find through that a shortcoming through which they would defile the religion or find means to corrupt it.

So, today let the wonderer wonder at your disputing, O Mu'awiya, about an affair of which you are not worthy. You are not famous for merit in religion nor are you lauded for a deed in Islam. You are the son of one of the allies, and son of the most hostile one to Allah's Prophet (s) and His book. Allah will reckon with you! You shall be returned and know to whom the issue of the abode belongs! By Allah, shortly after that, you will meet your lord, and then He will punish you because of what your hands have done, and Allah does not wrong the servants!

Most surely, when Ali (may Allah have mercy on him on the day when he died, on the day when Allah was kind to him through Islam, and on the day when he will be raised from the dead) passed away, the Muslims appointed me as ruler after him. Therefore, I ask Allah not to give us in the transient world a thing through which He decreases our dignity with Him in the hereafter. The thing that urged me to write (a letter) to you is the excuse between me and Allah, the Great and Almighty, in respect of your affair. If you did that, you would have great luck and set the Muslims right. Therefore, leave going too far in falsehood, and pay allegiance as the people pay allegiance to me. Most surely, you have come to know that I am worthier of this authority than you, with Allah and with every repentant (who) keeps (Allah's limits), and (with) those who have penitent hearts. Fear Allah, keep off aggression, and spare Muslim blood. By Allah you shall have no good through their blood more

than that through which you will meet Him! Enter peace and obedience. Do not dispute with the men of authority about authority and with those who are worthier of it than you, that Allah may through that put out enmity and hatred; gather the word (confirm unity), and reconcile (the people). If you refuse (all things) except going too far in your error, I and the Muslims shall march towards you and judge you until Allah judges between us; and He is the best of the judges!”

Mu’awiya wrote a letter answering Imam's (‘a) letter. It said: “But you have come to know that I am longer than you in authority, older than you in experience in this community, and older than you in age. Therefore, it is more worthy that you respond to me in respect of this position for which you have asked me. So enter into obedience to me, you shall have the authority after me. You shall have whatever money is in the public treasury of Iraq and carry it to whoever you like, you shall have the land taxes of any district of Iraq as an aid for you, for your expenses. One trusted by you will bring it to you and will carry it to you every year. You shall not be controlled with injustice, the affairs will not be decided without you, and you will not be disobeyed in any affair through which you want to obey Allah.”[1]

In this letter, it is clearly shown that the caliphate, according to Mu’awiya, was something that could be purchased, the cost of which would be paid by the Public Treasury, not from his own property. The letter shows how he had violated the Prophet’s (s) command; because Allah had commanded his Prophet (s) to make his successors the leading personalities from among his Household (‘a) and appoint them as Muslim leaders after him.

Mu’awiya’s move towards Iraq and the Imam's (‘a) position

Mu’awiya sent his governors and leaders a note and urged them to go into battle and commanded them to join him in the best way and in the most complete readiness. In one of his letters to his governors and leaders, he wrote that the leaders of Kufah had written him letters in which they asked for a covering letter for them and their tribes. This

1. **Maqatil Al Talbiin** 35-37; **Nahj Al-Balaghah**, Ibn Abi Al Hadid, 16:33-36.

can be considered Mu'awiya's first cowardly move which caused the people of Kufah to leave the Imam's ('a) side.

In some of the letters which were sent to his loyal governors and leaders we read: "Praise belongs to Allah, Who sufficed you the burden of your enemy and his killing of your caliph. Most surely, Allah through His mercy enabled a man from among His servants to kill Ali bin Abi Talib. He killed him and left his companions in division and disagreement. The letters of their noblemen and their leaders have come to us asking for security for themselves and their tribes. Therefore, when this letter of mine reaches you, come to me along with your efforts, fighters, and good equipment. Certainly, through thanking Allah, you have hit vengeance and reached hope, and Allah has destroyed the men of error and aggression…"

When this letter reached his leaders and his governors, they provoked the people and urged them to set out and to get ready to go into battle against Imam Hasan ('a), the Prophet's (s) dear grandson. Shortly after that Mu'awiya was joined by huge, organized troops supplied with weapons and equipment.

When Mu'awiya had huge troops from among the ambitious fighters who yielded to nothing except wealth and pleasure, he took them and set off towards Iraq. He himself was the commander-in-chief. He appointed Al-Dahhak bin Qays Fihri as governor over his capital. The troops with him amounted to some sixty thousand men, and some said more. The troops obeyed Mu'awiya, and carried out his commands and wishes. They submitted to him. They did not oppose him nor did they disobey him. Mu'awiya and his army covered the desert. When they arrived at the bridge of Manbaj,[1] they stayed there. There he made his plans, so that he might triumph over events."[2]

As for Imam Hasan ('a), he was fully aware that Mu'awiya had left for Iraq. So he provoked the people to jihad and entered the battlefield against Mu'awiya. He appointed Hujr Ibn 'Adi and charged him with the responsibility of ordering the governors, leaders and other people to be ready for a battle. The Imam ('a) ordered a companion of his to call in the capital: "The prayer is to be

1. Old city near Halebo, Syria today.
2. **Hayat Imam Al Hasan** 2:71.

congregational.” The call was made. Shortly after that the people crowded in the mosque. He said to the crier: Inform me when the number of people reaches the level you desire! (After the people gathered) Sa’id bin Qays Hamdani met the Imam (‘a) and said to him: “You can come now.”

So Imam Hasan (‘a) went out and mounted the pulpit. He praised Allah, and then he said: “Allah has determined jihad on His creation and named it hatred. Then He said to the men of jihad: ‘Be patient! Most surely Allah is with the patient.’ O people, you will not obtain what you like except through patience with what you dislike. I have been informed that Mu’awiya has been informed that we have decided to advance towards him. So he has reacted. Set out to your camp at Nukhaylah, may Allah have mercy on you.’

The people remained silent in response.[1]

Reproaching the people for their non-cooperation

When Imam Hasan (‘a) asked the people to respond to his call and confirm their appearance at their military headquarters in Nukhayla, they just kept silent, and would not cooperate with their leader in his mission. They kept looking here and there with their hearts filled with fear. When 'Adiy bin Hatam, saw this situation, he said to them: “I am 'Adiy bin Hatam. Glory belongs to Allah! How ugly this attitude is! Why do you not respond to your Imam (‘a) and son of your Prophet’s (s) daughter (‘a)? Where are the orators of the city whose tongues are eloquent during ease, and who dodge like a fox at the time of seriousness? Do you not fear Allah’s wrath with its disgrace?”

Then he turned to Imam Hasan (‘a) showing obedience, saying: “May Allah achieve through you wise attitudes, keep you away from detested things, and give you success with laudable results! We have heard your speech, come to your command, listened to you, and showed obedience to what you said. O my Imam (‘a), I am heading for our camp! Whoever would like to come, then let him come!” Then he left the mosque. His mount was at the door. He rode it and went out alone. He commanded his servant to supply him with that

1. **Maqatil Al Talebiin** p. 39; **Nahj Al-Balaghah**, Ibn Abi Al Hadid, 16:38.

which he needed. He was the first person to arrive at Nukhaylah and camp there alone.[1]

When Qays bin Sa'd bin Ubada, Ma'qal bin Qays Al-Riyahi, and Ziyad bin Sa'sa'a saw the people keeping silent and not responding to Imam Hasan ('a), they became angry. They rebuked the people for their weakness. They urged them to fight against their enemy. Then they turned to Imam Hasan ('a) and said to him that which 'Adi had said to him. They showed obedience to him and yielded to his commands.

Imam Hasan ('a) said to them: "You are truthful in what you said. May Allah shower His mercy and blessings upon you. I still know you through true intention, loyalty, and advice. So may Allah reward you with good!"

Then Imam Hasan ('a) immediately went out to encounter the Umayyad aggression. He appointed Al-Mughirah bin Nawfal bin Harth bin Abdul Muttalib as governor over Kufah. He ordered him to urge the people to fight (against Mu'awiya) and to send them to him at Nukhaylah. Then he and his huge, weak army covered the desert. He arrived in Nukhaylah and stayed there to organize his troops.

In this way, the Imam's ('a) army started moving. However, this time they were accompanying their leader ('a) unwillingly. If selected faithful people had not been among them, Imam's ('a) army's weakness would soon have shown itself. However, there were some faithful people in Imam's ('a) army who were obedient to their leader and who had made their obedience to him obligatory, considering him to be more suitable for the post of the caliphate than anyone else. In fact, the position these people took was the most powerful element which had made them united and obedient and caused great enthusiasm among them.

Groups with opposing thinking in Imam's ('a) army

The Imam's ('a) army consisted of strange groups of people. There were groups with different ideas, sometimes clashing completely in attitude. We can divide these groups as follows:

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1. **Maqatil Al Talabiin** pp 39-41; **Nahj Al-Balaghah**, Ibn abi Al Hadid, 16:38-40.

A. Kharijites

These were the people who became disobedient to Imam Ali (‘a) and fought him. They showed their enmity to him. However, they considered Imam Hasan (‘a) to be a good solution to their issues. Therefore, they came to the Imam (‘a) intending to fight against Mu’awiya. The slightest incident would cause them to disperse and they made their decision swiftly. We will discuss later how they attacked Imam Hasan (‘a).

B. Partisans of the Islamic government

These can be divided into two groups:

1. Those people who did not get in Kufah what they were dreaming of. They concealed their support for the government of Sham. They looked for the right moment to attack Kufah and hand its government over to Mu’awiya.

2. Those who had vengeance or had personal interests in the government of Kufah. Later we will see how through their treachery and letters to Mu’awiya they were trying to get nearer to the court of Damascus to ensure their daily bread.

C. Unstable group

These were the people with no certain and constant policies; they just wanted peace and had their own demands from whatsoever party was in power. They were just waiting to see which of the two rulers would come to power and would then lean towards him and his government.

D. The group which became angry due to tribal vengeance

E. Mean people who were not stable in their positioning

F. Loyal and faithful people

This group consisted of a small number of well-intentioned people to whom no-one listened due to many other groups in complete opposition to them.

Thus the Imam's (‘a) army consisted of different groups who were not looking to achieve the same goal. It is why dispersion could be observed among his army and any small plot could disturb the Imam's (‘a) military preparation, although he was a planner of high

calibre. So the Imam (‘a) knew how important this condition was for his army which was formed of different groups with contradictory thoughts and ideas.

In his book “Al-Malahim wa Al-Fatan”, the author, Sayyid Ibn Tawus (may his soul rest in peace), has indicated Imam Mujtaba’s (‘a) words which show that the Imam (‘a) was not completely satisfied with his army and it is the most manifest saying of the Imam (‘a) in this regard. While addressing his armies in Madain, he said to them: “When you marched towards Siffin, your religion was before your world, while today your world is before your religion. Indeed you have become between two killed ones. One was killed at (the battle of) Siffin, and you have wept for him. The other was killed at (the Battle of) Nahrawan, and you have demanded his blood. As for the rest, they are deserters and rebels.”[1]

Since Mu’awiya knew the weak points of Imam Hasan’s (‘a) army very well, he benefited from this information and made plots in accordance with the situation. His evil plot was to offer a peace treaty to the Imam (‘a) and accept all his conditions. If the Imam (‘a) accepted his offer, the traps which he had planned for his commanders and governors would be enough to stop the two armies from going to war against each other and the Imam (‘a) would be compelled to show his willingness towards this action.

8. Vanguards of Imam's (‘a) army

Imam Hasan (‘a) arrived in Nukhaylah and stayed there to organize his troops. Then he left and walked until he reached Deir Abd Al-Rahman. He stayed there for three days so that those from among his troops who remained behind might join him. He thought that he should send the vanguard of his army to explore the conditions of the enemy and to prevent him from advancing towards another place. He chose for his vanguard the sincerest ones from among his brave, skilful companions whose number was twelve thousand. He gave the general leadership to his cousin, Ubaydillah bin Abbas. Before this part of the army moved, Imam Hasan (‘a) summoned Ubaydillah, the commander-in-chief of his armed force. He supplied him with the

1. **Tarikh Dimashq** 13:268; **Kamil fi Tarikh** 3:406; **Sulh Imam Hasan** by Sayd Adbull-Hussain Sharaf Al Dain, 33.

following valuable advice: “O cousin, I am going to send twelve thousand Arab horsemen and reciters (of the Qur’an) of the city with you. One man of them is equal to more than a regiment. Therefore, take them and leave. Be lenient and cheerful to them. Lower your wing in gentleness to them. Let them approach your seat, for they are the remainder of those trusted by (Imam Ali (‘a)), the Commander of the Faithful. Make them walk by the Euphrates. Then proceed till you place them face to face with Mu’awiya. If you meet him, then stop him until I come to you, for I am about to follow you. Inform me (of the events) day by day. Consult these two (persons)-Qays bin Sa’d, and Sa’id bin Qays. If you meet Mu’awiya, do not fight him until he fights you. If he does, then battle against him. If you are struck, then Qays bin Sa’d will be in charge of the people. If he is struck, then Sa’id bin Qays will be in charge of the people.”[1]

Commander-in-Chief’s treachery

Ubaydillah arrived at Maskan and resided there. He was face to face with the enemy. As for Mu’awiya, he practised destruction and spoiling. One of the rumours was: “Most surely Hasan (‘a) is corresponding with Mu’awiya to make peace, so why are you killing yourselves?” His wave of rumours left great fear in all souls and brought about general mutiny among all the (military) units.[2]

As for the letter with which Mu’awiya deceived him, it reads: “Most surely Hasan (‘a) is corresponding with me about making peace. He is going to hand the authority over to me. If you obey me now, you will be followed; otherwise, you shall enter (into it) while you are a follower. If you respond to me now, you shall have a million dirhams.[3]

At last, his sinful soul seduced him to desert (Hasan (‘a)) and break the pledge of allegiance. He responded to the world of Mu’awiya. He turned away from the truth and deviated from the right path. He betrayed Allah and His apostle. He left the Prophet’s dear grandson. He joined the camp of oppression and tyranny and wore the garments of shame and disgrace.

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1. Maqatel Al Talbiin, 40; **Nahj Al-Balaghah**, Ibn bi Al Hadid 16:40.
2. Maqatel Al Talbiin, 42 ; **Nahj Al-Balaghah**, Ibn bi Al Hadid 16:42.
3. Maqatel Al Talbiin, 42; **Nahj Al-Balaghah**, Ibn bi Al Hadid 16:42.

When Qays bin Sa'd saw the violence and black discord destroying the army, he rose and led them in morning prayer. After he had finished the prayer, he made a speech in which he calmed their fear, directed them to correctness and guidance. This is the text of his speech: "Most surely this (Ubaydillah), his father, and his brother have never made good one day. Most surely his father, the uncle of Prophet of Allah, may Allah bless him and his family, fought against him at (the Battle of) Badr. He was taken as prisoner of war by Abu Al-Yasir, Ka'b bin 'Amr Al-Ansari [1]. He brought him to the Prophet of Allah, may Allah bless him and his family, and he took his ransom and divided it among the Muslims. As for his brother, he was appointed by (Imam) Ali as a governor over Basra. He stole his and the Muslims' money. He bought slave girls and claimed that it was lawful to do so. As for him (Ubaydillah), he was appointed by Ali as a ruler over Yemen. He escaped from Bisr bin Arta'a. He left his sons, and they were killed. Now, he has done what he did!"

Through his strong speech, Qays addressed the sentiments and feelings of the army. The army came to know that there was true logic in his speech and firm faith in his personality. It was clear that Ubaydillah was worthy of treason and evil. It became evident that if he had possessed noble feelings and human sentiments, he would not have escaped and let his two sons be killed by the criminal Bisr bin Arta'a.[1]

All the military units supported Qays and yielded to his speech, saying: "Praise belongs to Allah, Who has taken him out from among us!"[2]

Qays was able to judge the people at such a sensitive moment when the army was about to disperse. In this way he returned peace and tranquillity to the Imam's ('a) army and the soldiers became satisfied with their new commander-in-chief.

Continuous treachery

When the military forces residing with Imam in Mada'in got to know about Ubaydillah's treason and his joining Mu'awiya's camp,

1. **Maqatil Al Talbiin** 42.
2. Ibid.

discords and confusion spread among them. The Imam (‘a) found he was being criticized by his closest partisans. In the meantime, he came to know how the leaders and commanders of his army were writing letters to Mu’awiya asking him for peace for them and their tribes. Moreover, he was aware of Mu’awiya’s letter to some of the commanders regarding a peace contract with them and promising them properties and presents.[1]

It is narrated that: “Mu’awiya sent his spies to each of 'Amr bin Harith, Ash’ath bin Qays, Hajar bin Abjar and Shabath bin Rab’i saying to them: “Whoever kills (Imam) Hasan (‘a) will be given a hundred thousand dirham, a battalion of Sham and I will marry one of my daughters to him, too.”

When the Imam (‘a) heard that, he put on his breastplate to be protected when offering the prayer. One day, while he was performing the prayer, a person threw an arrow at him but the arrow had no effect on him at all.[2]

Treacheries continued in Imam Hasan's (‘a) army. It is said that Imam Hasan (‘a) appointed a commander from Kinda over four thousand men. Then he sent him towards Mu’awiya. When they camped in the city of Anbar, Mu’awiya sent a messenger to him with five hundred thousand dirham and promised him the governorship of some land and islands. The commander went to Mu’awiya with two hundred men from among his close associates and the members of his family. Imam Hasan (‘a) sent another man from Murad to take his place, who took a strong oath that he would not do that. But he acted just like the first commander had done before him. However, the Imam (‘a) had told his armies that he would be betrayed just as Kindi had betrayed him.[3]

Troubles and hardships came into being one after another, but the Imam (‘a) was peaceful and calm and he was trying to overcome the situation. He was waiting to see what was going to happen next.

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1. **A'ayan Al Shi'ah** 1:569.
2. **'Ilal Al Shara’i’** 1:221; **Bihar Al Anwar** 44:33.
3. **Bihar Al Anwar** 44:43-44; **A'yan Al Shi'ah** 1:569.

According to history, Ibn Abbas did not escape alone but was accompanied by a great number of leaders and commanders of the Imam's (‘a) army. Additionally, the next thing which caused calamities to happen was the hopeless atmosphere after the Imam's (‘a) victory over Mu’awiya.

In this way, the continuous news of the commanders’ flight and the important leaders of the army’s escape towards Mu’awiya reached the Imam (‘a). Their escape also made a great number of soldiers follow them and escape to Mu’awiya. It was happening to such an extent that it caused disorder and disobedience in the Imam's (‘a) army.

Yaqubi believes: ‘After Ubaydillah and his men’s flight towards Mu’awiya, the number of those escaping from the Imam's (‘a) army and joining Mu’awiya’s army increased and it reached eight thousand individuals.’ He says: Mu’awiya sent a man to Ubaydillah bin Abbas and promised him one million dirham. Thus he too, along with his eight thousand partisans, joined Mu’wiya’s army. However, Qays bin Sa’d insisted on war against Mu’awiya.”[1]

If we consider the number of soldiers present in Maskan to be twelve thousand men, then those escaping from among them consisted of two thirds of the army, making almost sixty-seven per cent. On the other hand, Mu’awiya’s army consisted of more than sixty thousand soldiers, and this was increasing more and more with the Imam's (‘a) men joining it.

In fact, this greatly damaged the Imam's (‘a) army and was a real calamity concerning the ability to defeat any power. It caused great disaster. Undoubtedly, Ubaydillah bin Abbas played a vital role in this disaster against Allah.

After seeing them escaping in groups, we see that this must have been a conspiracy against the Imam (‘a) in their meetings and gatherings which were held by the leaders and commanders of the Imam (‘a). If not, then how can we explain the escape of eight thousand soldiers from an army, which was prepared within no time? Does it not indicate a preplanned, conspiratorial and well-calculated stratagem?

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1. **Tarikh Ya’qubi** 2:214.

To cope with the challenge which had made his army lose hope in Maskan and which had made their power decrease in Madaain, especially when they saw their number and the great number of their enemies, the Imam (‘a) tried to solve the problem.

According to historical documents, the Imam's (‘a) army consisted of twenty thousand soldiers. After Ubaydillah’s flight to Mu’awiya with thousands of his soldiers, the Imam's (‘a) army become one fifth the size of Mu’awiya’s army. In military terms, such figures are believed to be a clear sign of defeat. In addition to this and according to some historical sources, a number of the Imam's (‘a) soldiers escaped to Madaain. This group had joined Imam Hasan's (‘a) army hoping that it would be victorious against the enemies and that they would be able to have a good share in war booty. This is why they joined the army. However, as soon as they found the enemy army greater in number and military equipment, they preferred to flee instead of remaining in the Imam's (‘a) army.

The rumours which Mu’awiya spread among the Imam's (‘a) army in Maskan and Madaain to lower their morale caused great disorder in the army. Here we will mention some of the rumours and will show how much effect these had:

With all the destruction and deceit, Mu’awiya tried to cause cracks within Kufah’s army and to turn their strength to weakness. His lies show how deeply he was aware of their mentality. He sent spies to the Madaain headquarters and told them to say: “Since Ibn Abbas’ flight to Mu’awiya, Qays bin Sa’d, the commander of the Maskan army has also made peace with Mu’awiya and has joined his side…”

At the same time, he sent another spy to Qays bin Sa’d’s headquarters who said: “(Imam) Hasan (‘a) has made peace with Mu’awiya and has responded to his request…”

On the other hand, another rumour was spread in Madaain: “Most surely Qays bin Sa’d has been killed; therefore, escape!” The soldiers assaulted Imam's (‘a) tent and plundered it. They even dragged Imam's (‘a) mat from under his feet. Their wrath and anger towards

the Imam (‘a) increased. The Imam (‘a) was now afraid of them and therefore went to the white fort at Madaain.[1]

In this way, the wicked rumours of Mu’awiya affected both the armies of Madaain and Maskan and they lost their remaining coordination, too. He caused a great stir among the groups of those mean rebels who wanted to spread disorder and who were unable to make decisions regarding obedience or rebellion.

What else could be the result of the rumours going on inside Imam's (‘a) army in Madaain? Although the soldiers were well aware of the treachery done by the commander of Maskan, who, to them, was much higher in rank than their own commander Qays? Why should they not have believed the news of Qays’ treachery or death? On the other hand, these rumours influenced and affected the Maskan army even more than those in Madaain, because they had already experienced their commander’s treachery.

Along with these events, a delegation representing the people of Sham came to Imam Hasan (‘a). This delegation consisted of Mughirah bin Shu’ba, Abdullah bin Aamir, and Abd Al-Rahman bin Hakam. They came to the Imam (‘a) to negotiate with him about the letters written by the Iraqis and the evil targets of some of his own partisans, who had joined his army and were waiting for the right time to cause disturbance and chaos. They spread the Iraqis’ letters in front of Imam Hasan (‘a), but were unsuccessful in giving him any news, for the Imam (‘a) already knew what was going on around him. These letters contained indications which Imam (‘a) could see for himself.[2]

In this way, they informed the Imam (‘a) of Mu’awiya’s offer regarding the peace contract saying that he was ready to accept whatever conditions were made by the Imam (‘a). However, the Imam (‘a) was not willing to respond to them and he did not want them to fulfil Mu’awiya’s desire. So he acted in a well calculated manner so that they would not find out from the Imam's (‘a) words whether or not he was willing to make peace with Mu’awiya. Rather, the Imam (‘a) advised them and called them to worship Allah the

1. **Tarikh Ibn Al Athir** 3:404.
2. **Tarikh Ya’qubi** 2:214-215.

most Exalted and to do good in favour of Muslims. He called them to whatever actions they were going to be asked for in the hereafter.

When Mughirah and his partisans found they were defeated at the first stage of their negotiations - which was plotted by the deceitful Mu’awiya - and when they found the truthful Imam (‘a) strongly insisting on his position against formidable cunning plots and conspiracies, they decided to execute the next plan which had also been planned by Mu’awiya, no matter how long it took the plan to work. They just wanted their plan to show how complicated the conditions were, although it failed to compel the Imam (‘a) to make peace. When the delegation left the Imam (‘a) and went to one of the headquarters where men were waiting for the result of their discussion, one of the men from among the members of the delegation announced in a loud voice: “Most surely Allah has spared blood through the son of the daughter of Prophet of Allah (s). He has responded to us in respect of a peace contract!”[1]

In this way, the members of the delegation played their role in the best possible manner in the creation of a scenario full of discord, calamity and accident. Afterwards, the situation grew increasingly out of control. A number of riots came into being and the coordination among the soldiers became weaker and weaker. Calamity and grief was everywhere. What great trouble Mughirah and his men had caused!

The Attempts to assassinate Imam Hasan (‘a)

Imam Hasan’s (‘a) troubles regarding his army continued when the deviated people from his army along with the Kharijites crafted the evil plot regarding his martyrdom. They attacked him three times.

1. While he was performing prayer, someone threw an arrow at him but the arrow had no effect on him at all.

2. Jarrah bin Sinan stabbed him in the thigh. Shaykh Mufid (may Allah have mercy on him) narrated this in detail. He said: “Most surely Imam Hasan (‘a) wanted to test his followers and to make their situation clear with regard to obedience to him, so that in that way he might be able to distinguish his friends from his enemies and be in a

1. **Tarikh Ya’qubi** 2:215.

clear mind (about his position) to meet Mu'awiya and the Syrians. He ('a) ordered the call to be made: 'The prayer is to be offered congregationally.' They gathered and he ('a) ascended the pulpit and addressed them. He said: 'Praise belongs to Allah whenever a man praises Him. I testify that there is no god but Allah whenever a man testifies to Him. I testify that Muhammad is His servant and His apostle whom He sent with the truth and whom He entrusted with revelation, may Allah bless him and his family. By Allah, I hope that I shall always be with Allah's praise and kindness. I am the sincerest of Allah's creatures in giving advice to them. I have not become one who bears malice to any Muslim, nor one who wishes evil or misfortune for others. Indeed what you dislike in unity is better for you than what you like in division. I see what is better for you more than you see for yourselves. Therefore, do not oppose my commands and do not reject my judgment. May Allah forgive both me and you and may He guide me and you to that in which there is love and satisfaction."

People began to ask each other: 'What do you think he intends by what he has just said?

'We think that he intends to make peace with Mu'awiya and hand over the authority to him,' they answered.'

When they heard that, they said: "The man (Imam Hasan) ('a) has become a disbeliever!"

Then they rushed towards his tent. They plundered to the extent that they even took his prayer mat from under him. Then (the sinful one) Abd Al-Rahman bin Abdullah bin Ja'al Azdi set on him and stripped his cloak from his shoulder. The Imam ('a) remained seated, still wearing his sword but without his cloak. He ('a) called for his horse and mounted it. Groups of his close associates and his Shia surrounded him and kept those who wanted to attack him away from him.

He said: 'Summon (the tribes of) Rabi'ah and Hamadan.' They were summoned and surrounded him and defended him from the people. A mixed group of others went with him as well. When the Imam ('a) was passing through the narrow pass of Sabaat, a man from Banu Asad called Jarrah bin Sinan caught hold of the reins of his mule. He

had an axe in his hand. He exclaimed: ‘Allah is great! You have become a polytheist, Hasan, just like your father (‘a) was a polytheist before you.’ Then he stabbed him in the thigh. He seized the Imam (‘a) by the neck and they both fell to the ground. A man from Imam Hasan’s (‘a) Shia called Abdullah bin Hanzal Taa’i pulled the axe away from his hand and struck him with it in the stomach. Another man called Zabyan bin Ammarah attacked him, struck him upon the nose and killed him. Then the Imam (‘a) was carried on a stretcher to Madaain and was placed in a white tent to be treated.”[1]

3. Someone stabbed him with a dagger during the prayer.[2]

Imam Hasan's (‘a) position

According to Shaykh Mufid (may Allah bless His mercy upon him): “When Imam Hasan (‘a) thought about people’s affairs, he clearly came to understand that the people had left his side, and, to achieve their evil targets, criticized him and accused him of disbelief. The Imam (‘a) came to know that his partisans had made it permissible for them to shed his blood and plunder his property. The Imam (‘a) was only protected from evil by some of his particular companions and those who were partisans of his father (‘a). However, this small group of sincere partisans could not resist the great army of Sham. Therefore, Mu’awiya wrote him a letter and asked him for a ceasefire and a peace contract. He also sent him the Imam's (‘a) partisans’ letters, in which they had taken oath to shed the Imam's (‘a) blood and hand him over to Mu’awiya. He mentioned in his letters that he would be charged with many conditions to fulfil if the Imam (‘a) responded to his offer. He mentioned some articles of the peace treaty the observation of which would be to the good of all Muslims. However, the Imam (‘a) was not satisfied with all that Mu’awiya had written. He was sure that Mu’awiya wanted to betray him and kill him. However he was compelled to agree to a ceasefire and peace contract to stop the on-going battle. As we mentioned earlier, his partisans did not show respect towards him. Most of them wanted to hand him over to the enemies. Even his paternal cousin left him and

1. **Irshad Al Mufid** 2:11-120.
2. **Yanabi’ Al Mawaddah** 2:423. Hadith 165.

went over to the enemy. Indeed, most of the people preferred their world to that of the Hereafter."[1]

2. Cause and result of the peace contract

The time when Imam Hasan ('a) accepted a peace contract with Mu'awiya was certainly the most difficult, the most crucial, the most sensitive and the most painful stage of his life, as well as being the most important part of the history of the Household ('a). Considering the heroic positioning of this great Infallible ('a) along with the changes, complaints and different views coming into being regarding this issue both in the previous centuries and the on-going one, Imam Hasan's ('a) peace treaty is most surely one of the most important occurrences and events in Islamic history. Muslim researchers have written several books on the explanation and analysis of this peace treaty, and both allies and enemies have given their opinions on Imam Hasan's ('a) peace contract.

Some wise contemporary researchers like (late) Shaykh Muhammad Husayn Kashif Al-Ghita, Shaykh Radhi Aal Yasin and Shaykh Baqir Sharif Qarshi have written a number of significant and worthy books regarding Imam Mujtaba's ('a) life and the peace which he made with Mu'awiya to protect Islam.

Now we will start our discussion about his peace contract, explaining it through some historical points. We will then quote Imam Hasan's ('a) important sayings about the secret causes of the peace contract. Finally, we will try to analyse it.

The final ultimatum

Historians state: When Imam Hasan ('a) saw the continuous treachery and disorder among his armies and partisans, and when it became hopeless to resist enemies or declaring war against them, the Imam ('a) gave a speech among them to warn them for the last time and give them a final ultimatum. His armies' greed had become clear. He addressed them saying: "Woe unto you! By Allah, Mu'awiya will not be loyal to any of you who have promised to kill me. And most surely I think that if I put my hand in his and made peace with him he

1. **Irshad Al Mufid** 2:13-14.

would not let me follow the religion of my grandfather or I would not be able to worship Allah (swt), the Great and Almighty. But it is as if I see that your children stand at the doors of their children asking them for water and food which Allah has apportioned to them. However, they will neither water nor feed them. So away with that which their hands earn! And they who act unjustly shall know to what final place of turning they shall return.”[1]

Before he handed authority over to Mu’awiya, the Imam (‘a) addressed his partisans to know their opinion and targets and to give them the final ultimatum. He praised Allah the High and then said: “By Allah, neither doubt nor regret turns us away from the people of Sham; rather we used to fight against the people of Sham with safety and patience. However, safety has been mixed with enmity and patience with impatience. When you marched towards Siffin, your religion came before your world, while today your world comes before your religion. Indeed you have become between two killed ones. One was killed at (the battle of) Siffin, and you have wept for him. The other was killed at (the battle of) Nahrawan, and you have demanded his blood. As for the rest, they are deserters and rebels.”

Then he informed them of Mu’awiya’s peace offer and said: “Most surely Mu’awiya has invited us to an affair in which there is neither glory nor justice. If you wanted death, we would refuse it and judge him with the blades of the swords, and if you wanted life, we would accept it and be satisfied with it.”

After he had ended his speech, they shouted at the top of their voices and from all directions: “Keep safe and life to the rest of us!”[2]

Peace contract

Imam Hasan (‘a) had no other option but to agree to the peace contract. He handed over the caliphate to Mu’awiya. When we consider carefully the stipulations and articles of the peace treaty, we realise that the Imam (‘a) did not believe in any distinctions for Mu’awiya and did not accept him as caliph or Muslim ruler; rather he

1. **'Ilal Al Shara’i’** 1:221.
2. **Al-Malahim wal Fitan**, Ibn tawous, 362; **Bihar Al-Anwar** 44:21-22.

considered himself to be the rightful person for the leadership of Muslim Ummah. He rejected Mu'awiya's claim in this regard.

The stipulations of the peace contract

Historical sources have not discussed the peace treaty in detail although it is considered an authentic historical account regarding the end of one of the most important phases of Islamic history. We cannot find a plausible reason for this negligence.

Various sources have discussed this issue relying on a few historical texts, while they have refrained from mentioning other texts. However, considering the available evidence, we can appreciate the status of Imam Hasan's ('a) conditions which made it necessary to sign a peace treaty with Mu'awiya. Some researchers have mentioned these in the form of a fivefold stipulation. We will follow this and relying on their method, we, too, will omit the sources. The stipulations of the agreement are as follows:[1]

1. The Imam ('a) handed over the authority to Mu'awiya provided that he acted according to Allah's book, the sunnah of His Prophet (s) and the conduct of the righteous caliphs.

2. Mu'awiya had no right to entrust the authority to anyone after him. The authority after him would be Imam Hasan ('a). If anything happened to him, the authority would be Imam Husayn ('a).

3. Mu'awiya had to refrain from cursing Imam Ali, the Commander of the Faithful ('a) in the *qunut* of his prayers; and he would not mention him except in a good way.

4. The sum of five million dirhams from the Kufah public treasury would be separate and entrusting the caliphate to Mu'awiya did not include that. Mu'awiya would promise to send the sum of two million dirhams per annum to Imam Hasan ('a). He would prefer the household of Hashim to the household of Abd Shams in the distribution of presents and donations. He would divide a million dirhams among the children of those who were killed with his father (Imam Ali) at the battles of Jamal and Siffin, and he would pay that from the land tax of Dar Abjar.

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1. **Sulh Imam Hasan**, Sheik Radhi Al Yasin, p. 259.

5. Safety would be granted to the people including those living in Sham, Iraq, Hijaz and Yemen; the red and the black were proportionately equal. Mu’awiya had to put up with their errors and not pursue any of them according to the past and would not punish the people of Iraq out of resentment. The partisans of Imam Ali, the Commander of the faithful (‘a) would be provided with security wherever they lived. No one should disgrace them and their lives, properties, women and children should be provided with the necessary security. No one should be allowed to pursue them, nor should they be allowed to attack them. Everyone should be given his or her rights. Mu’awiya should personally take responsibility if the followers of the Commander of the Faithful (‘a) were attacked.

He should not plot secretly and/or openly against Hasan, his brother Husayn, and the Prophet’s (s) progeny. He should not terrorize any of them in any of the horizons (regions). Mu’awiya had to provide security to the followers of Imam Ali, the Commander of the Faithful (‘a), and not terrorise them.

Some of the researchers believe that the fourth article and stipulation of the peace contract was fabricated by Umayyad or Abbasid rulers, for it does not suit Imam Hasan's (‘a) personality. By doing so, they in fact wanted to create doubts about the Household of the Prophet (s), especially Imam Hasan (‘a), God knows best.[1]

The fivefold themes mentioned above are what history has provided us with as the conditions and stipulations of Imam Hasan's (‘a) peace treaty which he signed with Mu’awiya; or at least they are the foundations of the conditions which were agreed upon by Mu’awiya and Imam Hasan (‘a) before the treaty was signed.

Causes of the peace contract in the light of historical traditions

1. In his book “‘Ilal Al-Sharayi’”, the author Shaykh Saduq (may Allah be pleased with him) has narrated from Abu Sa’id Aqisa that he asked him why had he agreed a truce with Mu’awiya and made peace with him, while he had come to know that the right belonged to him, and not to him (Mu’awiya), and that Mu’awiya was devious and rebellious.

1. **Hayat Imam Hasan** 223.

The Imam (‘a) answered: “O Abu Sa‘id, am I not the proof of Allah over his creatures and an Imam over them after my father?”

Abu Sa’eed says: I said to him: “Yes, this is the truth.”

Then Imam (‘a) said: “Am I not the one about whom the Prophet of Allah (s) has said: These two children of mine are Imams (leaders) whether they stand up or sit down?”

I said: “Yes, you are right.”

The Imam (‘a) said: “Therefore, I will remain an Imam and leader whether I stand or not. O Abu Sa’id, the reason for my making peace is the reason why Allah’s Prophet (s) made peace with the Banu Dumra, Banu Ashja’, and the people of Mecca. That was when he left Hudaybiya. Those were infidels according to the revelation. As for Mu’awiya and his companions, they are infidels according to the interpretation. O Abu Sa’id, if I was an Imam (‘a) appointed by Allah, the Most High, then my opinion should not be stultified in respect of what I did from among concluding a truce or fighting, though the meaning of what I did was vague. Did you not know that when Khidr (‘a) tore the ship, killed the boy, and demolished the wall, Musa (‘a) became displeased with his deed, for the reason was vague to him? When he told him, he became pleased. And so am I. You have become displeased with me because you are ignorant of the reason (for that). Had it not been for what I did, our followers on the face of the earth would have been killed.”[1]

Tabarsi quoted a narration in “Ihtijaj”[2] similar to the narration we mentioned above.

2. Zayd bin Wahab Al-Juhani narrated: “I came to Imam Hasan (‘a) when he was stabbed and said to him: “O son of Allah’s Prophet (‘a), how should we deal with these conditions?”

The Imam (‘a) said: “By Allah, I think that Mu’awiya is better for me (than they). They claim that they are my Shia, while they wanted to kill me, they plundered my luggage and took my property. By Allah, if I took from Mu’awiya a covenant through which I spared my blood and made secure my family and my Shia, it would be better for me

1. **'Ilal Al-Shr’i’** 2:211.
2. **Ihtijaj** 2:9; **Bihar Al Anwar** 44:19.

than that they would kill me, and my family would be lost. If I fought against Mu’awiya, they would seize me by the neck and peacefully hand me over to him. By Allah, if I made peace with him while I was powerful, it would be better for me than that he would kill me and I was a captive, or he would be kind to me, and it would be shame on the Hashimites forever. Mu’awiya and his children would remind the living and the dead from among us of that.”[1]

3. Salim bin Qays Al-Hilali wrote: When Mu’awiya came to Kufah, Imam Hasan (‘a) went up on the pulpit, praised Allah and then addressed the people saying: “And that Mu’awiya has told you that I have seen him worthy of the caliphate and have not seen myself as worthy of it. We are more appropriate for the people than the people in the book of Allah, the great and almighty, and on the tongue of His Prophet (s). I swear by Allah, if the people had pledged allegiance to my father at the time when Allah’s Prophet (s) departed from them (died), heaven would have given them its rain, the earth (would have given them) its blessing, and you, Mu’awiya, would not have craved after it. Allah’s Prophet (s) said: “When a community entrusts its affair to a man and there is among it one who is more knowledgeable than him, its affair will come to nothing until it returns to what it has left.” [2]

4. Allamah Qunduzi wrote in his book “Yanabi' Al-Muwaddah” of Imam Hasan's (‘a) peace treaty, saying that his holiness delivered a speech among the people and said: “O people! You have come to know that Allah has guided you through my grandfather Muhammad (s). So He has saved you from misguidance through him, raised you from ignorance through him, strengthened you after abasement through him, and made you many after fewness through him. Mu’awiya has disputed with me about a right that belongs to me, with the exclusion of him. So I have considered that which sets right the community and puts an end to the discord. You had pledged allegiance to me provided that you should make peace with whom I make peace and fight him whom I fight. So I think I have to make peace with Mu’awiya and put an end to the war between him and me.

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1. **Ihtijai** 2:10.
2. **Kitab salem bin Qays Hilali** p. 458; **'Udad Al Qawiah** p. 51; **Ihatijaj** 2:8.

I think that sparing blood is better than shedding it. Through that, I do not want anything except setting you right and your survival.

﴿وَإِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلَىٰ [1] حِينٍ﴾

"I know that that may be a trial for you and a provision for a time."[2]

5. There is another tradition narrated from Sayyid Murtadha (may Allah's blessings be upon him) that after Imam Hasan ('a) had made peace with Mu'awiya, Hujr bin 'Adi came to him and protested. He said to the Imam ('a): "You have put the faithful ones to shame."

Imam Hasan ('a) replied saying: "Not all the people like what you like, nor is their opinion like yours. Surely I did nothing except preserving you."

Sayyid Murtadha then mentioned how the Imam's ('a) followers kept mentioning their sorrow for the Imam ('a) who had made peace with Mu'awiya. For example, Sulayman bin Surad Khuza'i said to the Imam ('a): "My astonishment at you does not come to an end. You have pledged allegiance to Mu'awiya while you have forty thousand (fighters) who are paid for what they do and who are ready enough to fight him; including another number the same as theirs which is formed by their children. Furthermore, your partisans from Basra and Hijaz can be added to this number. In addition to all this, you have not taken a document and a manifest covenant, neither have you made him confirm your share in donations and boons. Now that you have decided to make peace with him, it would be better for you to bring the people from both the east and west and ask them to be eye witnesses to your agreement. You should also ask Mu'awiya for a promise written in black and white in front of the witnesses in which he should write that the caliphate will be given to you after him. It would be better for us. However, he gave you an affair between you and him, which he did not act upon; and as soon as you signed the agreement, he rushed to the people and announced:

"Surely, I made some conditions to some people. I promised them things for I wanted to extinguish the fire of the war and to comply

1. *Surat Anbia, 21:111.*
2. **Yanabi' Al Mawadaah** 2:426-427.

with the discord, for Allah has gathered for us our word and our unity. However, all that which was there is under these feet of mine.”

Therefore, prepare a trick for war, if you want things to be right. Allow me to go to Kufah, to remove its governor, and to declare his deposition; and you also depose him from his position. Surely Allah does not guide the device of the unfaithful.” The other people around the Imam (‘a) were also saying things like Sulayman.

Then the Imam (‘a) answered him saying: “You are our followers, the men of affection towards us. If I was determined in respect of the affairs of the life in this world, and worked and toiled for the present life, Mu’awiya would be not braver than I nor greater than me in the sense of honour. However, my opinion is other than yours. I bear witness before you that I did not want anything through what you thought except to spare your blood and correcting discord. Therefore, fear Allah, hand over the affair to Allah, keep to your houses and do not say anything.”[1]

Two analyses of the peace contract

First analysis

With his letters to Imam Hasan (‘a) in which he pretended to accept any conditions made by the Imam (‘a) regarding the peace treaty, Mu’awiya pretended to be a reformer calling the people towards peace and tranquillity.

The researchers believe that Mu’awiya’s offer of the peace contract had a great influence in weakening the Imam's (‘a) strength. On the other hand, he spread discord and created a situation in which the Imam (‘a) had no other option but to agree to make peace with him.

Shaykh Muhammad Husayn Aal Kashif Al-Ghita said about the issue: “Imam Hasan (‘a) came to the conclusion that if he did not accept Mu’awiya’s offer of a peace contract and insisted on war, he would have to face one of the following two conditions:

He might overcome the situation and defeat Mu’awiya; however, considering the situation at that time, it seemed impossible that the Imam (‘a) would be victorious over Mu’awiya. Still, if we assume he

1. **Tanzih Al Anbia’** 223-224; **Bihar Al Anwar** 44:28-30.

became victorious, what would happen next was that the people would go to Mu'awiya's side to protect him against the Imam ('a) for they would consider him to be oppressed and the Imam ('a) to be the oppressor. So if we consider the Imam ('a) to be victorious, what would be his next step?

However, if Imam Hasan ('a) were defeated, the people would blame him saying that he was the real cause of his defeat, for Mu'awiya had already offered him a peace contract. The Imam ('a) could prevent bloodshed by making peace with Mu'awiya but he did not listen to his offer and opened the battlefield against him; and such a person deserves to be defeated. If successful, Mu'awiya and his father Abu Sufyan would be victorious in returning people to the age of ignorance and make them worship Lat and 'Uzza (the infamous idols). Moreover, he would kill every member of the Household ('a). In any case, the Imam's ('a) perception of the peace contract was so different and well calculated, because he accepted the peace offer made by Mu'awiya before being dominant or dominated and before making people take part in war and cause bloodshed. In this way, he unveiled Mu'awiya's evil plans and evil personality."

Pretending to be a Muslim, Mu'awiya was one of the most dangerous and stubborn enemies of Islam. He was afraid that the people would incline to Imam Hasan ('a) as they had inclined to his father Imam Ali ('a) before him, so he wore the clothing of Islam and deceived people. This is why Imam Mujtaba ('a) provided him with the necessary grounds to bring forth what he was hiding in his mind.

This is why, as soon as they had signed the peace treaty, Mu'awiya went on the pulpit and said to the people: "I have not fought with you so that you can observe fast or offer your prayer…"[1]

Observe how Imam Hasan ('a) behaved with Mu'awiya and his peace contract, and how well he nullified his efforts and destroyed his wishes so that the truth became manifest, the falsehood was destroyed, and those inclined to untruth were the real losers.

Therefore, under those conditions, it was obligatory for Imam Hasan ('a) to make peace with Mu'awiya, just as it was obligatory for

1. **Tarikh Dimashq** 59:150; Al **Bidaiah wa Nihaiah** 8:140.

Imam Husayn (‘a) to declare war and rebellion against Yazid under the particular conditions of his age.

If it had not been for Imam Hasan’s (‘a) peace contract - which exposed Mu’awiya - and if it had not been for Imam Husayn's (‘a) martyrdom which caused Yazid’s government to be removed and ended the government of Abu Sufyan, all the efforts made by the Prophet of Allah (s) would have been useless, and Islam would have changed into a religion of the family of Abu Sufyan, the religion of treachery, the religion of killing suitable personalities and appointing oppressors.

One could ask: Why did Imam Mujtaba (‘a) not select the path of his brother Imam Husayn (‘a) and be martyred, for Imam Husayn (‘a) was also sure he would never have military domination over Yazid’s army?

1. We will answer as follows: In addition to Mu’awiya’s cleverness and his son’s foolishness, Mu’awiya pretended to be a committed Muslim, while Yazid did not do so and spread corruption publicly.

2. The treachery of the people of Kufah towards Imam Husayn (‘a) was a sign of his victory while their treachery to Imam Hasan (‘a) in Madaain and Maksan and preventing him from jihad was believed to be a great hurdle. The people of Kufah broke their allegiance to Imam Husayn (‘a) before he prepared himself to enter battle against Yazid. This is why, on the day when Imam Husayn's (‘a) little army started their battle against Yazid, they did it as an army of an Imam and leader who was fighting for great targets and they did not fear any loss.[1]

Second analysis

During his twenty years of rule in the time of the second and third caliph, Mu’awiya was successful in strengthening the pillars of his government and dominated the government. His attitude to people in this period was to flatter them and by using their greed, deceive them.

Therefore, the famous people of Sham supported him and, using the name of Islam, he became famous. As for other countries, they

1. **Sulh Imam Hasan** by shaykh Al Yasin, 371-372.

considered him a member of Quraysh, the Household (‘a) of the Prophet (s) and one of his companions, to the extent that in the cities and countries mentioned he became more famous than the early Muslims such as Abu Dharr, Ammar and Miqdad.

In this manner, Umayyad became stronger for the second time and dominated the Hashimites using their own title. He tried to betray them in secret. As time passed, they started betraying the people too. Mu’awiya bought the leaders of different tribes for huge amounts of money, property and by appointing them ruler of places for which Allah had not made them suitable.

The Umayyad government continued benefiting from their victories, earning the willingness of the caliphs and using the cleverness of Mu’awiya. They influenced Islamic rules like demons and made secret plots to destroy the Muslim social life and return them to the age of ignorance; the age full of discord, infidelity and irreligiousness based on ignorance and based on the plots which the Umayyad rulers had planned in order to get their own benefits and distinctions.[1]

Most of the people did not know what was going on, because the new laws made in Islam had covered the disgusting actions of Bani Umayyad; especially after the time when the Prophet (s) forgave them and made their hearts incline to Islam. The caliphs brought them near to themselves and appointed them in different cities as rulers. Then they gave these rulers authority, which they had never given to anyone else. In this manner, continuously acting upon his evil plots, Mu’awiya had twenty years to strengthen his dominance over Damascus without anyone stopping him.

The second caliph was very strict towards some of his appointed rulers, while he was not so strict towards others. He did not care about anything in doing so. When he heard that his ruler Khalid bin Walid whom he had appointed on “Qansarin” had given ten thousand dirhams to Ash’ath, he ordered him to be arrested. Bilal tied his hands with his turban, and brought him into the Hamas mosque in front of government officials and other great Islamic personalities with a bear’s head on one foot. He was waiting for the caliph to ask him about the ten thousand dirhams which he had paid to Ash’ath and

1. **Hayat Imam Hasan** 2:145-210.

whether he had given it from his own property or that of the Muslims. If it was from his own property, then it was extravagance and Allah does not like the squanderer; but if it was from the Muslims’ property then he had been treacherous to the Muslims and God does not like the treacherous. Then he dismissed him and did not appoint him ever again.[1]

Umar’s attitude towards his appointed men was like what he did to Khalid and Abu Hurayra. Those researching in this field know the story. However, Mu’awiya was known to the caliph’s sincere rulers although his behaviour towards his men was completely opposite to the caliph’s behaviour. The caliph did not stop him from doing anything and did not ask him anything regarding his actions. Perhaps he had said to him: “I will neither give you any order nor will I stop you from doing anything you want.” The caliph had granted him full authority to do things according to his own wishes. Therefore, the second caliph’s behaviour was only related to some of his officials and it did not include them all, because his governor in Sham - Mu’awiya - acted according to his own wishes for he was provided with full freedom and authority in his actions.[2]

It was this freedom which made Mu’awiya revolt and which made him execute his own plots and plans. On the other hand, Imam Hasan (‘a) and Imam Husayn (‘a) were in great danger from his cunning plotting. With his guile, Mu’awiya threatened Islam using the name of Islam and attacked the divine light using benefit from the name of divinity. Therefore, the two Imams (‘a) had two options against this danger and there was no third way: to resist it or to make peace. Both the Imams (‘a) had come to know that it was useless to resist at the time of Imam Hasan (‘a) because it would be injurious to those groups who defend the religion and the Muslims who call people to walk on the right path.

Therefore, Imam Hasan (‘a) considered it better that he should let Mu’awiya get whatever he wanted and then test him through his government. However, when making peace with him, he made him take an oath not to act other than according to the Qur’an and Sunnah

1. **Kamil fi Tarikh** 3:536; **Nass wa Ijtihad** 362-364.
2. **Tarikh Dimashq** 59:112; **Nahj Al-Balaghah**, Ibn Abi Al Hadid, 8:300.

and that he should not pursue the Shia for their mistakes against the Umayyads and that they should also enjoy the same rights as the other Muslim groups. There were a number of other conditions, too, although the Imam (‘a) was sure that Mu’awiya would not act upon any of them and would violate them all.

However, the Imam's (‘a) aim was to unveil the evil face of Umayyad and expose the deviated nature of Mu’awiya so that he and other leading people of Umayyad would reveal their true nature to the Muslims, because Islam had not made its way to their heart in any era. Indeed, they were the people who did not forget the vengeance of the Battle of Badr and Uhud for a single day, despite all the blessings which Islam had brought to them.

What the Imam (‘a) did was generate a revolution in the form of a peace contract, because the Imam (‘a) had no other options. In addition, seeing the conditions of his time, it seemed obligatory to take this option. It was a time when truth and falsehood had mingled and riot and discord had come forward fully equipped and armed which was a great threat for everyone. As for Imam Mujtaba (‘a), he was neither the one starting this chaos nor could he put an end to it. However, he had this right as his inheritance and then left it as an inheritance. Like other leaders of his family, Imam Hasan (‘a) also relied on divine guidance as to when to revolt and when to keep silent. He was tested with this evil plot. However, he showed great tolerance and accepted it as Allah’s will. In this way, he came out victorious from his test.

With the help of this peace contract, Imam Hasan (‘a) got a chance to take his position against Mu’awiya so that he could defeat Mu’awiya from an angle which he could never imagine. In this manner, the Imam (‘a) was able to blast the victory of Umayyad in their own explosive way. The Imam (‘a) made their oppression remove the taste of their victory.

Very quickly after the peace treaty was signed, the Imam's (‘a) plan worked. Overjoyed with his victory, when Mu’awiya attached and included the Iraqi armies with his own armies in Nukhayla, he addressed them and said to them: “O people of Kufah! Do you think that I fought you in order that you may offer prayers or give *zakat* or perform the pilgrimage? I know that you do pray, pay *zakat,* and

perform the pilgrimage. Indeed, I fought you in order to take command over you with contempt, and Allah has given me that against your wishes. Rest assured that whoever killed any of us will himself be killed. And the treaty with all its conditions between us (between me and Imam Hasan) of amnesty is under my feet.”[1]

Afterwards, he started his actions against the Qur’an and the Prophet's (s) conduct. He performed many evil deeds such as killing the innocents, degrading people’s the chastity, usurping and plundering their properties and imprisoning freemen. He completed his shameful actions with the imposition of his lewd and impudent son on the Muslims as their next caliph, so that he would come and make many Muslims destroy their world as well as the world hereafter. The event of Karbala, the event of the day of Hurra and the burning of the Holy Ka’bah using catapults are some of the shameful sinful actions which he took against Islam as well as the Muslims.

The most important thing was that the events after the peace treaty all proved Imam Hasan (‘a) to be right in what he had said about Mu’awiya and his government. It unveiled the Imam's (‘a) plan of exposing the wolves in sheep’s clothing. The Imam (‘a) was successful in making the enemies show the people the evil plot which they had made to destroy the Prophetic mission. The Imam (‘a) tried to stop them from doing so. At last, the Imam (‘a) was successful in his plan, the curtains were drawn and the repulsive faces of Umayyad were seen by all. All praise belongs to Allah, Lord of all the worlds.

In this way, Imam Hasan (‘a) provided the opportunity for his brother Imam Husayn (‘a) to revolt so that he would interpret the holy book of Allah and make his brother the teacher of wisdom to all the people in his revolution.

Both Imam Hasan (‘a) and Imam Husayn (‘a) seem to be two sides of the same coin, the coin of prophetic mission. Each of them had their own part and position, and played their own role in the mission. They performed what they were charged to do. Indeed, they were equal in the sacrifices which they made for the cause of Allah. Imam Hasan (‘a) did not fear being martyred for the cause of Allah at any stage of his life. Imam Husayn (‘a) was also the same regarding

1. **Irshad Al Mufid**, 2:14; **Nahj Al-Balaghah**, Ibn Abi Al Hadid, 16:15.

sacrifice and fearlessness in the way of Allah. However, Imam Hasan (‘a) refrained from being martyred in the battlefield to enter a peaceful jihad against Mu’awiya. When the right time came, the martyrdom in Karbala was more Hasani than Husayni. For those in search of reality, the event of the day of Sabat had a deeper meaning in it than the day of Ashura, because Imam Mujtaba’s (‘a) bravery had appeared in the form of a tolerant human being who showed his qualities, against all difficulty, as a man who did not revolt. Therefore, the martyrdom in Ashura was at first stage Hasani and then Husayni. It was because the results which were achieved by the event of Ashura had been planned by Imam Hasan (‘a) in the best possible manner. In other words, the basis for the event of Ashura had been provided by Imam Hasan (‘a).

After the event of Sabat and Karbala, the people paid great attention to events and found the Umayyads more of a tyrant and oppressor than the tyranny itself. In fact, they were the most dangerous and harmful creatures Islam and the Muslims had ever seen.[1]

Summary

A glance at the causes of the peace contract

1. The Imam's (‘a) army had grown weaker as the result of the conspiracies of Mu’awiya. So they left Imam Hasan’s (‘a) side and failed to obey him in their actions. In such conditions, resisting was not only useless but would defeat the Household of the Prophet (‘a); Mu’awiya’s evil plotting had turned everything in his favour. Therefore, it was necessary to protect the policies of the Household (‘a) as well as make it grow in a society which was full of Mu’awiya’s deceits and malicious plans.

2. The defeat of the Imam's (‘a) army would be followed by his martyrdom along with that of his family and loyal friends, or they would be made captives to remain in Mu’awiya’s prisons for the rest of their lives. Certainly all these results were unfavourable to the Imam (‘a).

1. **Sulh Al Hasan**, Sayyid abdull- Hussain Sharaf Al-Din, 9-14.

One cannot find a justifiable religious cause for martyrdom if it does not result in a short-term or long-term religious effect, especially if it becomes a reason to weaken or remove the Imam's (‘a) path.

3. Preservation of the group who believed and showed respect for the rightfulness of the Household (‘a) and keeping them from being martyred by the Umayyads and preventing Umayyad from showing their vengeance towards Hashimites, which was clearly observed by the Muslims in the later events.

4. Preventing Muslim bloodshed, especially when there is no point in war against the refractory group.

5. Unveiling their reality and plans with their basis in the age of ignorance, and protecting the Muslims against these plans. Certainly these plans had provided the Umayyad youth with the necessary ground to take charge of Muslim leadership, play with the future of the Islamic system and halt the blissful revolution of the Prophet of Allah (s).

6. Necessity to provide the appropriate conditions to be able to take a powerful position to fight infidelity and discord.

The real reason and logic behind the Imam's (‘a) positioning had remained unveiled and hidden to most of the people contemporary to the event and to later generations and to those deceived under the influence of unreal things and sayings. However, once the peace treaty was signed and when Mu’awiya and his men’s hostile policies appeared, and when irreparable losses occurred to Islam and the Muslims, these events exposed, to some extent, the hidden logic behind Imam Hasan’s (‘a) positioning against Mu’awiya.

3. After the peace contract until martyrdom

The Kufah gathering

After the peace treaty had been signed by Imam Hasan (‘a) and Mu’awiya, they agreed on a meeting and said that this should be considered the practical execution of peace. They also agreed that each of the two parties should hand the responsibilities to the other one in front of the people and take an oath to act according to the articles of the peace treaty. For this, they chose Kufah and with this

purpose in mind and set out to reach there. With them, there was a huge number of people mostly consisting of soldiers of both parties. They left their headquarters to make their presence in the worst historic day in Islamic history that Kufah had ever seen. They left for the city both willingly and unwillingly.

The people were asked to gather in the Jami' mosque to listen to what the parties entering and signing the peace treaty would say. It was certain that Mu'awiya would go on the pulpit first, and so he did. He delivered a long speech to the people. However, only a few important lines are mentioned in historical sources. For example, he said: "O people, if the affair of a community is different after its prophet (s), then its men of falsehood will overcome its men of truth." The narrator says: "When he started his speech through which he said the truth, he made sure he meant himself by it. He repented of that and corrected it by saying: Except this community![1] Then he added: O people of Kufah! Do you think that I fought you in order that you might offer prayers or give *zakat* or perform the pilgrimage? I know that you do pray, pay *zakat,* and perform the pilgrimage. Indeed, I fought you in order to take command over you with contempt, and Allah has given me that against your wishes. Rest assured that whoever killed any of us will himself be killed. And the treaty with all its conditions between us (between me and Imam Hasan ('a)) of amnesty is under my feet."[2]

Abu Al-Faraj Isfahani narrated from Habib bin Abi Thabit on his own authority that he said: "Mu'awiya cursed Imam Ali, the Commander of the Faithful ('a) and his son Imam Hasan ('a)."[3]

Then Imam Hasan ('a) stood on the pulpit and made a wonderful long eloquent speech despite being under such sensitive conditions. According to the people, this speech was one of his best with respect to the situation, after the Prophet of Allah's (s) death. He preached to the people and summoned them to friendliness and love. In his speech, he evoked the terrible events that befell the Household ('a) after the death of the Prophet (s). He ascribed it to the early men who

1. **Tarikh Ya'qubi** 2:216; **Tarikh Dimashq** 52:380.
2. **Irshad** Mufid, 2:14; **Nahj Al-Balaghah**, ibn abi Al Hadid, 16:15.
3. **Maqtil Al-Talibiin** p. 46.

turned people away from the Household (‘a). He refuted Mu’awiya at the end of his speech. This is the text of his speech: “O you who mention Ali, I am Hasan and Ali (‘a) is my father. You are Mu’awiya and your father is Sakhr (Abu Sufyan). My mother is Fatimah (‘a) and your mother is Hind. My grandfather is the apostle of Allah (s) and your grandfather is Harb, My grandmother is Khadija (‘a) and your grandmother is Futayla. May Allah curse him who tries to degrade our reputation and to diminish our nobility, who does evil against our antiquity and yet who has been a leader in unbelief and hypocrisy.[1]

4. Those who disagreed with the peace contract

Qays bin Sa’d bin Ubadah

Qays was well known for his love for the Household (‘a) and towards the beginning of his caliphate, Imam Ali (‘a) had appointed him as governor of Egypt. When Qays heard of the painful news, he became astonished, a wave of cares dominated him, and clouds of sorrow descended upon him. Finally he returned to Kufah.

After deceiving Ubaydillah bin Abbas and bringing him to his side, Mu’awiya wrote a letter to Qays to threaten him. However Qays answered him: “No, by Allah, you will not find me as you like. Only the sword and the spear are between me and you!” When Mu’awiya despaired of him, he sent him a letter in which he cursed and threatened him with death. This is the text of the letter: “Surely you are a Jew. You are making yourself unhappy and killing yourself for that which is not yours. If the more beloved of the two parties to you was overcome, he would forsake and desert you. If the more detested one overcame you, he would severely punish and kill you. Your father strung (a bow) other than his bow and shot at other than his target. He made much cutting off and made a mistake in respect of the judgment. So his people deserted him. When his day (death) reached him, he died a stranger in Hawran. With greetings.”

Qays answered him: “You are an idol, and son of an idol! You unwillingly embraced Islam, followed it, and willingly withdrew from

1. **Maqtil Al-Talibiin** p. 46; **Nahj Al-Balaghah**, ibn abi Al Hadid, 16:47; **Sulh Imam Hasan** 285-288.

it. Allah has not placed a share in it for you. Your Islam is not deep-rooted, and your hypocrisy is not new. You are still fighting against Allah and His apostle (s). You are one of the parties of the polytheists, an enemy to Allah, to His Prophet (s), and to the faithful of His servants. You have mentioned my father. By my life, he strung (no bow) but his own bow and shot at (no target) but his own target. However, those whom you are dissimilar to in glory provoked him. You have claimed that I and my father are Jews, while you and the people have come to know that I and my father are the enemies of the religion from which you withdrew (pre-Islamic beliefs) and are the supporters of the religion you followed and turned to (Islam). With greetings."

When Mu'awiya heard the news that Qays had gone to Kufah, he summoned him to meet him and pledge his allegiance to him. However, he refrained from meeting Mu'awiya, for he had promised Allah that he would not meet him unless there was a sword and a spear between them. When Mu'awiya heard this, he ordered a sword and a spear to be brought between them in order that Qays might fulfil his oath. So Qays was ready to meet him and pledged his allegiance to him in front of a large group of people.[1]

Hijr ibn 'Adi

He was one of the most famous companions of the Prophet of Allah (s) and the Commander of the Faithful ('a). He was very famous among his fellows. According to Ibn Athir Jazri in "Asad Al-Ghabat" and other historians, Hijr was so pious that Allah responded to his prayers immediately. At last, Mu'awiya gave the order for him to be executed and the executioner beheaded him in the land of "Marj Adhra" - a village in Sham. His martyrdom was followed by the people's anger towards Mu'awiya and his wrong policies, to the extent that even A'ishah and others condemned his martyrdom.[2]

Despite his love for Imam Mujtaba ('a) and his noble father the Commander of the faithful ('a), Hijr became hopeless and very worried when he heard the news that Imam Hasan ('a) had made

1. **Nahj Al-Balaghah** ibn abi Al Hadid, 16:43; **Sulh Imam Hasan** 2:267-268.
2. **Usd Al-Ghab** 1:386.

peace with Mu’awiya. Therefore, he went to Imam Hasan (‘a), turned to him and said: “Would that you and I died on that day and did not see this day. We unwillingly returned with that which we disliked, and they happily returned with that which they liked.” He said this to Imam (‘a) while Mu’awiya was also present.[1]

According to Madaaini, Imam (‘a) felt sorry for Hijr’s words. He stood and when the people had left the mosque, he mentioned the reason behind making peace with Mu’awiya. He said to Hijr: “O Hijr, I heard your speech in the meeting with Mu’awiya. Not all the people like what you like, nor is their opinion like yours. Certainly, I did nothing except safeguard you. And Allah, the Most High, is in a state (of glory) every moment.”

'Adi bin Hatim

Adi was a brave Muslim and had great respect for the Household (‘a). It has been narrated that after hearing the news of the peace contract his heart was filled with sorrow. He came to the Imam (‘a) and said to him: “O son of Prophet of Allah (s), would that I died before what I have seen. You have turned justice into tyranny. So we have left the truth we had followed and entered the falsehood from which we had escaped. We have been given vice because of us; and we have accepted the lowly that is not suitable to us”. When he had finished his speech, the Imam (‘a) said to him: “O ‘Adi, surely I have come to know that most people desired to make peace and hated war. I did not want to force them to do what they disliked. I thought that I had to postpone this war to some future day, for surely Allah is in a state (of glory) every moment.”[2]

Al-Musayyab bin Nujba and Sulayman bin Surd

These two great men were also known for their love and respect towards the Household (‘a). They were also sorry to hear the news. They went to the Imam (‘a) and said to him: “Our astonishment does not come to an end. You have pledged allegiance to Mu’awiya while you have forty thousand (fighters) only in Kufah. There were more people from Basra and Hijaz who were ready to fight on your side.”

1. **Nahj Al-Balaghah** ibn abi Al Hadid, 16:15.
2. **Hayat Imam Hasan** 2:274.

Imam Hasan (‘a) asked Musayyab: “What do you think?”

He replied: “I think that you have to return to that which had been before. That is because he (Mu’awiya) has broken what is between you and him.”[1]

The Imam (‘a) said to him: “There is no good in tricks and deceit. I would have done this if I had wished.”[2]

According to another tradition, the Imam (‘a) said to him: “O Musayyab, if I wanted (the life in) the world through what I did, then Mu’awiya would not be more patient than I would in meeting (in war), nor would he be more steadfast than I would in war. However, I sought your righteousness and wanted to prevent you from fighting each other.”

5. To Yathrib

Imam Hasan (‘a) remained in Kufah for some days. He decided to leave Iraq for the city of his grandfather. He showed his determination and intention to his companions. When that was announced, Musayyab bin Nujba Fazari and Zabyan bin Ammarah Tamimi went to see him off. He turned to them and said:

“Praise belongs to Allah who is master of His affair! If all the creatures had agreed on that which was not to be, they could not (do it)… I swear by Allah, they try their best to attract our friendship.”

Musayyab and Zabyan asked Imam Hasan (‘a) to stay in Kufah, but he refused, saying: “There is no way for that.”[3]

Imam Hasan (‘a) got ready to travel. Then he and his household headed for the capital of his grandfather (‘a) (Medina). The people of Kufah, of all classes, went out to see him off. Some of them wept and some of them felt sorry (for his departure).[4]

The Imam’s (‘a) caravan went across the desert. His procession walked. Shortly after they left, Mu’awiya’s messenger came and

1. **Manaqib ibn Shahr Ashub** 3:197.
2. **Nahj Al-Balaghah**, ibn abi Al Hadid, 16:16; **Hayat Imam Hasan** 2:277.
3. **Hayat Imam Hasan** 2:285; **Nahj Al-Balaghah**, ibn abi Al Hadid, 16:16.
4. **Tuhaf Al 'An'am** Fakhuri, 67.

asked the Imam (‘a) to come back to fight against a group of the Kharijites who had revolted against Mu’awiya. However, the Imam (‘a) refused to return. He wrote to Mu’awiya: “If I preferred to fight against any of the men of the Muslims, I would start with fighting you. Surely I have left you to reform the community and to spare its blood.”[1]

He arrived in Yathrib (Medina). When the people heard of his arrival, they all hurried to receive him, for they thought that good would come to them, happiness and mercy would remain with them, and goodness would return to them as Imam Ali, the Commander of the faithful (‘a), left them.

Imam Hasan (‘a) entered Medina along with his brothers and household and resided there for ten years. His blessings, affection, love and tolerance filled the land. We will mention some of them here:

Scientific and religious authority

Imam Mujtaba's (‘a) scientific and religious authority appeared in the form of training a great number of scholars. The Imam (‘a) opposed all religious deviations occurring and altering the religion of Islam. He also prevented the conspiracy which was plotted by Mu’awiya with a mission of alteration of the Prophet's (s) conduct for which Mu’awiya had ordered his men to fabricate traditions and narrations and he prohibited the compilation of hadiths of the Prophet of Allah (s).

6. His school and scientific activities

Imam Hasan (‘a) established his great school in Yathrib. He worked hard to spread Islamic culture, direct the Muslims towards religion, and to make them understand Islamic rulings. The great religious scholars, the traditionists, and the narrators joined his school. He found them good helpers in delivering his immortal, reformative message that crystallized the minds of the people and awakened them from inattentiveness and inactivity. Historians have mentioned some of his prominent students and the narrators of his traditions. They are as follows: his son: Hasan Muthanna, Musayyab bin Nujbah, Suwayd

1. **Kamil fi Al Tarikh** 3:409; **Hayat Imam Hasan** 2:287.

bin Ghafla, Alaa' bin 'Abd Al-rahman, Sha'bi, Mubayra bin Barkam, Asbagh bin Nabata, Jabir bin Khuld, Abu Al-Jawza', Isa bin Ma'mun bin Zurara, Nufala bin Ma'mum, Abu Yahya 'Umayr bin Sa'id Al-Nakh'i, Abu Maryam Qays Al-Thaqafi, Tuhrub Ijjli, Ishaq bin Yasar (the father of Muhammad bin Ishaq), Abdurrahman bin Awf, and "'Amr bin Qays;[1] who were all from Kufah. Yathrib flourished through this group of religious scholars and narrators. It was the richest of the Islamic cities in knowledge, literature, and culture.

Imam Hasan ('a) undertook spreading knowledge in Yathrib. In the meantime, he summoned the people to follow noble, moral traits, good manners, and the sunnah of the Prophet (s). He hoisted the signpost of the morals his grandfather, the apostle, had brought to reform the people and to educate them. An example of his high moral traits is that he did favours for his enemies and his opponents. He heard that Walid bin Aqaba was ill. He went to visit him though he had come to know that Walid was famous for harbouring malice and enmity against the Household ('a). After the Imam ('a) had sat down, Walid turned to him and said: "I will turn to Allah in repentance of that which is between me and all the people except that which was between me and your father ('a). I will not repent of that."[2]

The Imam ('a) turned away from him and did not reply. Perhaps he gave him some gifts and did him some favours.[3]

7. Social authority

His social authority became manifest in his kindness, favour and good deeds for the needy, providing shelter to those searching for someone to free them from the aggressive hand of Umayyad.

Being kind to the poor

Imam Hasan ('a) gave kindness to the poor and the miserable. He spent all that he had on them. He filled their hearts with delight through his charity and favours. An example of his generosity was when a needy man came to him. The Imam ('a) said to the man: "Write down your need on a parchment and hand it over to us." The

1. **Tarikh ibn 'Asaker** 13:163.
2. **Nahj Al-Balaghah**, ibn abi Al Hadid, 4:82.
3. **Hayat Imam Hasan** 2:288-289.

man wrote down his need and handed it over to him. The Imam (‘a) ordered what he needed to be doubled. One of those who were present said to him: “How great the blessing of this parchment is, O son of the prophet of Allah (s)!” The Imam (‘a) answered him: “Its blessing towards us is greater when we have been favoured. Did you not know that a favour is that which is done before begging? As for him whom you give to after begging, you make him lose face. Perhaps he spends his night restless and sleepless. He inclines between despair and hope. He does not know that to which he would return in his need, with depression or with the delight of success. He comes to you shaking with fear, and his heart beating. If you meet his need through that with which he may lose face, then that would be greater than that which he obtains via your favour.”

Imam Hasan (‘a) was a refuge for the poor, the deprived, widows and orphans. In the first part of the book, we mentioned some examples of his generosity and favour which were cited as an example of generosity and liberality.

Seeking protection with him

In the capital of his grandfather, Imam Hasan (‘a) was an impregnable cave for those who resorted to him and a well-fortified shelter for those who sought refuge with him. He dedicated his time to granting people’s needs and driving oppression from them.

Sa’id bin Abi Sarh escaped from Ziyad bin Abih. He sought protection with the Imam (‘a), and the Imam (‘a) protected him. Narrators have mentioned that Sa’id was famous for his obedience to the Household (‘a). For this reason, Ziyad summoned him. Sa‘id escaped to Yathrib and sought refuge with the Imam. When Ziyad heard this he imprisoned his children and his wife, demolished his house, and confiscated his property. When Imam Hasan (‘a) heard this, he was displeased, so he wrote a letter to Ziyad in which he ordered him to give security to Sa’id, release his children and his wife, rebuild his house, and return his property.[1]

1. Al **Mahasen wal-Masawi’** p. 55; **Sulh Al Hasan** 28; **Hayat Imam Hasan** 2:289-290

8. Political authority

Imam Hasan (‘a) fought against Mu’awiya by the means of the peace contract. A clear condition was made in the peace treaty saying that after Mu’awiya the caliphate would belong to Imam Hasan (‘a) and that no evil plots should be made against him (‘a).

Naturally, the Imam (‘a) was considered a worthy opponent, making the taste of Mu’awiya and the Umayyad’s government bitter for them and causing great difficulties to their lives. This is why we clearly observe his political efforts in the Imam's (‘a) prayers, his meetings with government officials, and in his letters and in his sermons such as:

A. The Imam (‘a) observed carefully what was going on and he was well aware of what the rulers and their officials were doing. He promoted them for good and prohibited them from evil. For example, in his letter to Ziyad, he ordered him not to pursue Sa’id bin Abi Sarh. Also, during his circumambulation of the Ka’bah, he reproached Habib bin Muslimah for his obedience to Mu’awiya.[1]

B. Imam Mujtaba (‘a) had some organized political activities which could be observed in his welcoming the delegations coming to him from his enemies, guiding them, calling them towards tolerance, and their waiting for the Imam's (‘a) orders at the right time. The Imam (‘a) also insisted on and emphasized the Household’s (‘a) leadership, their suitability for the post of caliphate and their authoritativeness.

Dr. Taha Husayn believes that during his stay at Medina, Imam Hasan (‘a) formed a political party and took charge of its directorship. Then he directed his party according to the conditions of his time.

C. The Imam (‘a) did not pay any attention to the ruling government, although it was trying to draw his attention to it, earn his willingness, cover his activities or condemn them.

Imam Hasan’s (‘a) position is clear when he did not accept the offer made by Umayyad to establish a relationship with them. The Imam (‘a) exposed the plans behind the offer. He unveiled the deviational reality

1. **Hayat Imam Hasan** 2:293.

working behind it. He exposed Mu’awiya’s unsuitability for the post of caliphate. Also, the Imam's (‘a) political positioning can be seen in his debates with Mu’awiya and his men both in Medina and Damascus. Here we will mention one of them:

9. Rejecting affinity to Umayyad

Mu’awiya wanted to be related by marriage to the Hashimites in order to obtain honour and glory. He wrote a letter to his governor of Medina, Marwan bin Al-Hakam, to marry Yazid to Zaynab, daughter of Abdullah bin Ja‘far, agreeing to her father’s decision regarding dowry. He intended to pay her father’s debts whatever they were, and to reconcile the two families, the Hashimites and the Umayyads. Marwan sent for Abdullah. Marwan negotiated with him about the affair of his daughter. Abdullah answered him: “Surely the affair of our womenfolk is in the hand of Hasan bin Ali (‘a); therefore, go and ask him for that.” Marwan went to the Imam (‘a) and asked him for Abdullah’s daughter. The Imam (‘a) said to him: “Gather whoever you want!” Marwan set out and gathered the Hashimites and the Umayyads in one place. Then he said to them what Mu’awiya had asked him for. Imam Hasan (‘a) praised Allah, and then he said: “As for what you have mentioned about her father’s decision regarding dowry, we do not turn away from the Sunnah of the Prophet of Allah (s) with regard to his family and his daughters. As for paying the debt of her father, when did our womenfolk pay the debts of their fathers through their dowries? As for reconciling the two tribes, we have shown enmity toward you for Allah and in Allah; therefore, we do not make peace with you for the life in the world.” Then he frustrated his efforts and destroyed his hopes, saying: “We have seen that we have to marry her (Zaynab) to her cousin Qasim, son of Muhammad bin Ja‘far. I have married her to him. I have specified my country estate in Medina as a dowry for her. Mu’awiya has asked me to sell it to him for ten thousand dinars.”

Marwan immediately wrote a letter to Mu’awiya and told him about the matter. When the letter reached Mu’awiya, he said with

displeasure: "We proposed to their daughter, but they did not accept. If they proposed to our daughter, we would not refuse them."[1]

10. Imam Hasan's ('a) positioning against Mu'awiya and his partisans

With Mu'awiya in Yathrib

Khwarizmi narrated: "Mu'awiya travelled to Yathrib. He saw the people welcome and admire Imam Hasan ('a). That displeased him so he summoned Abu Aswad Duli and Dhahak bin Qays Al-Fihri. He consulted with them about the affair of Imam Hasan ('a) and about how he could disgrace him, that he might use that as a means to degrade his position and decrease his importance before the people. Abu Aswad advised him to leave that, saying: 'The opinion of the Commander of the Faithful ('a) is better. I think we should not do so. If the Commander of the Faithful ('a) gives a statement with regard to him, those who hear it from him regard it as envy, and they promote him. Hasan, O Commander of the Faithful, is moderate in his youth; the most present of all things is his answer. I fear that he refutes your speech with penetrating (words) that deter your arrows. So, through that, he strikes your shinbone and shows your defects. For surely your speech about him will be an excellence for him and fatigue against you except that you know that he has a defect in (his) good manners or a slander in (his) lineage. And most surely he is well-mannered. He has come forth from the pure Arabs in their mighty essence, noble origin, and their good race. Therefore, do not do so, O Commander of the Faithful."

Abu Aswad gave him good advice. Which shortcoming or defect did Imam Hasan ('a) have that Mu'awiya might disgrace him? Imam Hasan ('a) was purified from all kinds of uncleanness and defect, as the Holy Qur'an says. However Dhahak bin Qays advised Mu'awiya to do something contrary to that. He urged him to disparage the Imam ('a) and to show audacity to him. He said to him:

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1. **Khawarizmi**, Maqtal Imam Hussain, 1:181-182; **Bihar Al Anwar**, 44:119-120.

“Use your opinion with regard to him and do not turn away from him through your malady. If you shoot him with your biting speech and firm answer, he will yield to you as an old camel does.”

Mu’awiya responded to Dhahak’s viewpoint. On the Friday, he ascended the pulpit. He praised Allah, and called down blessings upon His Prophet (s). He disparaged Imam Ali bin Abi Talib, the Commander of the Faithful and master of the Muslims (‘a). Then he said:

“O people, the fates have tired some Qurayshi boys with foolishness, recklessness, and troubled lives. Satan has used their heads as seats and their tongues as files.

He has stayed and multiplied in their hearts and walked through their throats. He has made them commit slips, made fair things nonsense to them, blinded the ways to them, guided them to wrong, aggression, falsehood, and slander. Therefore they are his partners, and he is their associate;

﴿وَمَن يَكُنِ ٱلشَّيۡطَٰنُ لَهُۥ قَرِينٗا فَسَآءَ قَرِينٗا﴾

“And as for he whose associate is the Shaitan, an evil associate is he! Enough for educator is He, and Allah is He whose help is sought.”[1]

Imam Husayn (‘a) enthusiastically refuted Mu’awiya’s falsehood. He said:

“O people, whoever recognizes me knows me, and whoever does not, (let me tell him who I am and to what family I belong): I am Hasan bin Ali bin Abi Talib (‘a). I am the (grand) son of Allah’s prophet (s). I am the son of him to whom the earth has been made a place of prayer and purity. I am the son of the light-giving torch. I am the son of the bearer of good news, the warner. I am the son of the last of the prophets, master of the apostles, Imam of the pious, the apostle of the Lord of the worlds. I am the son of him who was sent to the jinn and men. I am the son of him who was sent to people as mercy.”

Imam Hasan's (‘a) speech was difficult for Mu’awiya, so he interrupted it, saying: “O Hasan (‘a), stick to describing ripe dates!”

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1. *Surat Al Nissa, 4:38.*

The Imam (‘a) said: “The wind pollinates them, heat makes them ripe, night cools them and makes them good, in spite of you, O Mu’awiya!”

Then the Imam (‘a) went on introducing himself, saying:

“I am the son of the obeyed intercessor. I am the son of the first to shake dust off his head and to knock on the gate of the Garden. I am the son of him on whose side angels fought, [angels] who had not fought on the side of a prophet before him. I am the son of him who was granted victory over the allies. I am the son of him to whom Quraysh yielded in spite of themselves.”

Mu’awiya grew angry and shouted out:

“You are talking yourself into the caliphate!”

The Imam (‘a) answered him about one who was worthy of the caliphate, saying:

“As for the caliphate, it belongs to one who acts according to Allah’s Book and the sunnah of His Prophet. The caliphate does not belong to him who opposes Allah’s Book and stops the sunnah. That (man) is like the man who obtains a dominion and enjoys it. Then he withdraws from it, but its consequences last against him.”

Mu’awiya dodged, and his pride was degraded. Then he said:

“We have done favours to all the men from Quraysh.”

The Imam (‘a) refuted him, saying: “Yes, those through whom you have become powerful after abasement and become many after the fewness.”

“Who are those, O Hasan (‘a)?” asked Mu’awiya.

“Those who divert you from knowing them,” replied Hasan (‘a).

Then Imam Hasan (‘a) went on introducing himself to the people, saying: “I am the son of him who ruled Quraysh when young and middle-aged. I am the son of him who governed the people with generosity and nobility. I am the son of him who ruled the people of the world through true munificence, the tall branch, and preceding excellence. I am the son of him whose pleasure is Allah’s pleasure,

and whose displeasure is His displeasure. Can you compete with him for highness, O Mu’awiya?” asked the Imam (‘a).

“I say ‘no’ as confirmation to your speech,” replied Mu’awiya.

Imam Hasan (‘a) said: “Truth has shone, and falsehood has stammered. Whoever follows the truth does not regret, and whoever follows falsehood fails. The possessors of reason know the truth.”

As usual Mu’awiya dodged and said: “No welcome to him who treats you badly!”[1]

In Damascus

Historians have unanimously agreed that Imam Hasan (‘a) came to Mu’awiya in Damascus. However, they have differed over whether he travelled there once or more than once. To elaborate on this topic is useless. The most important thing is to know the reason for his journey. I (the author) think that he travelled to propagate the principles of the Household (‘a) and to display the Umayyad reality to those people Mu’awiya misled and turned away from the straight path. The proof for this is the Imam’s (‘a) attitudes and debates with Mu’awiya, which we will mention. Through them, he was able to expose him, show his defects and shortcomings, and destroy the thrones of his state.

As for those who maintain that Imam Hasan (‘a) travelled for payment, they have depended on a fabricated narration, for the Imam (‘a) was famous for glory, sense of honour, and self-esteem. It is worth mentioning that Imam Hasan (‘a) was in no need of Mu’awiya’s gifts. That was because he had many country estates in Medina that provided him with enormous property as well as good, righteous Muslims who sent him legal dues.

As for the properties which he received from Mu’awiya, he did not spend them on himself or on his family. It has been mentioned that he did not take from them the amount the riding animal carried with its mouth.[2]

1. Khawarizmi, **Maqtal Al-Hussain** 1:183-185.
2. Jami' Asrar Al 'Ulama’.

Imam Musa bin Ja'far ('a) narrated: "Surely Imam Hasan ('a) and Imam Husayn ('a) refused to accept the gifts of Mu'awiya bin Abi Sufyan."[1]

Mu'awiya was unable to stand Imam Hasan ('a) when he was in Damascus. He saw the people come and welcome him. He was displeased with that. So he held meetings and filled them with the forces that deviated from the Household ('a) and showed enmity toward them such as 'Amr bin 'Aas, Mughirah bin Shu'ba, Marwan bin Hakam, Walid bin Aqaba, Ziyad bin Abih, and Abdullah bin Al-Zubayr. He ordered them to stand up to Imam Hasan ('a). He also ordered them to disparage him that he might induce the people to abstain from him and to satisfy himself with revenge on the (grand) son of the one who conquered Mecca and destroyed Quraysh's idols. These rogues met Imam Hasan ('a) with bitter speech and obscene words. They went too far as to show recklessness and aggression toward him. However, the Imam ('a) gave them strong answers. In all these debates the Imam ('a) was successful and victorious. His opponents were weak. Submission, defeat, and astonishment befell them.

The First debate

One day Mu'awiya turned to Imam Hasan ('a) and said to him: "O Hasan ('a), I am better than you." Imam Hasan ('a) said: "How is that, O son of Hind?" Mu'awiya replied: "Because the people have unanimously agreed to me, and they have not unanimously agreed to you."

Imam Hasan ('a) refuted Mu'awiya's claim, saying: "How far (from the truth)! The thing through which you have become high is evil, O son of the woman who ate the (Hamza's) liver. Those who have unanimously agreed to you are two men. They are either obedient or forced. The one who is obedient to you is disobedient to Allah, and the one who is forced is excused according to Allah's Book. Allah forbids that I say that I am better than you, for you have no good.

1. **Musnad Imam Musa bin Ja'far** p. 44; **Qarashi, Hayat Imam Hussain** 2:233.

Surely Allah has cleared me from vices as He has cleared you from virtues.”[1]

The second debate

There was a debate between Imam Hasan (‘a) and Mu’awiya on another occasion. It is perhaps the most exciting gathering mentioned in history. There were four members of Mu’awiya’s government present who were the preachers of his ignorance. They were: 'Amr bin 'Aas, Walid bin Aqaba, Utba bin Abi Sufyan, and Mughirah bin Shu’ba. They mentioned to Mu’awiya that the people welcomed Imam Hasan (‘a), honoured him, crowded to visit him, and that his (Imam Hasan’s) existence was dangerous to the Umayyad state. They thought that the best way to degrade his dignity and to make the people turn away from him was to summon him, curse and degrade him.

It is said that Mu’awiya refrained from sending someone to call Imam Hasan (‘a) and said to his friends: “Do not do this! By Allah, whenever I see him sitting with me I am afraid of his position.” Then he added: “He (Imam Hasan) speaks with the whole of his tongue more than anyone from the Hashimites.” At last they made Mu’awiya send someone for Imam Hasan (‘a).

Mu’awiya said to them: “Surely if I sent for him, I would treat him fairly.”

Ibn 'Aas said: “Are you afraid that his falsehood will put an end to our right or his speech will exceed ours?”

When Mu’awiya saw that they insisted on him, he said to them: “Surely if I sent for him, I would command him to speak with the whole of his tongue. Know that he belongs to the members of a house with whom none can find fault or on whom can fasten shame. But throw a stone at him through saying to him: ‘Surely your father killed ‘Uthman and disliked the caliphate of the caliphs before him.”

Mu’awiya responded to what they wanted. Then he sent for Imam Hasan (‘a). When Mu’awiya saw him coming towards him, he welcomed and honoured him. Then he turned to him and apologized:

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1. **Manaqib Ibn Shahr Ashub** 3:186; **Bihar Al Anwar** 44:104.

"Surely I disliked summoning you. However, they urged me to do this though I disliked it. They and I will treat you fairly. We have summoned you to make you confess that Uthman was unjustly killed, and that it was your father who had killed him. Therefore, listen to them and answer them. Your loneliness and their gathering should not prevent you from speaking with the whole of your tongue."

'Amr bin 'Aas began speaking. He cursed Imam Ali, the Commander of the Faithful (‘a). Then he cursed Imam Hasan (‘a) to the highest possible extent. He said to him: "O Hasan (‘a), say to yourself that the caliphate will reach you while you have neither mind nor reason. We have summoned you to curse you and your father…"

After him, Walid bin Aqaba, a sinful person, cursed the Imam (‘a) and said unfavourable things to him. In this way, he unveiled the reality of his family and tribe and cursed the Hashimites.

After him, Utba bin Abi Sufyan spoke. He showed his evil and enmity toward the Household (‘a), saying: "O Hasan (‘a), your father was the wickedest of Quraysh, for he shed their blood, severed their blood relations, was long in sword and tongue, killed the living, and found fault with the dead. As for your hope for the caliphate, you have not struck its flint nor are you outweighing in its inheritance."

After him, Mughirah bin Shu'ba spoke. He started by cursing Imam Ali, the Commander of the Faithful (‘a). Then he said: "By Allah, I find no fault with him regarding a matter he betrayed, but he killed Uthman."

Then they kept silent. Imam Hasan (‘a) faced them, saying: "O Mu'awiya, these (people) have not cursed me. But you have cursed me out of obscenity with which you are familiar, a bad opinion for which you are famous, a bad moral to which you have stuck, and aggression against us because of enmity from you toward Muhammad (s). However, listen, O Mu'awiya, and you listen to what I will say regarding you and then something less than you have."

Then Imam Hasan (‘a) started talking about his father (‘a) and compared his place and position with that of Mu'awiya and his father. He said: "I adjure you before Allah, did you know that he was the most appropriate for faith and the first one to establish faith in Allah? As for you, O Mu'awiya, and your father, you were among those

whose hearts were reconciled. You concealed unbelief and showed Islam; and you were attracted by money.

I adjure you before Allah, did you know that he (Imam Ali (‘a)) was the bearer of the standard of Allah’s Prophet (s) at the Battle of Badr, and that the standard of the polytheists was with Mu’awiya and his father? Then he met you at the Battle of Uhud and of the allies carrying the standard of Allah’s Prophet (s) while the standard of the polytheists was with your father. During all of that, Allah granted him conquest, showed his proof, supported his summons, and confirmed his speech. In all those places Allah’s Prophet (s) was pleased with him and was displeased with you and your father.”

Imam Mujtaba (‘a) then counted his father’s virtues and quoted the Prophet's (s) hadiths about him. He also mentioned the battles in which his father had taken part and in which he had helped the religion and defeated the enemies of Islam. Then he said:

“I adjure you before Allah, O Mu’awiya, did you remember the day when your father came riding a red camel that you drove, and your brother Utba led? Allah’s Prophet (s) saw you and said: ‘O Allah, curse the rider, the leader, and the driver!’ Imam (‘a) continued: “O Mu’awiya, I think that you do not know that I know what Allah’s Prophet (s) said about you when he wanted to write a letter to Bani Khuzayma. He sent for you, and you did not come to him. So he invoked (Allah) against you that you would remain hungry till the Day of Judgment and he said: ‘O Allah, never make his belly full.’

Then Imam Hasan (‘a) mentioned some of Abu Sufyan’s evil behaviour towards the Prophet of Allah (s). He also mentioned the sevenfold occasions on which the Prophet (s) had cursed Abu Sufyan. Then after having finished talking with Mu’awiya, he turned to 'Amr bin 'Aas and said to him: “As for you, O bin 'Aas (son of Nabigha), five (men) from Quraysh sued one another about you. Finally 'Aas became victorious against them to have a son. He was the meanest of them in lineage and the wickedest of them in position. Then your father rose and said: ‘I detest Muhammad, the childless.’ So Allah revealed regarding him “Indeed it is your enemy who is without posterity”. You fought against Allah’s Prophet (s) at all the battles. You satirized and harmed him in Mecca, and you plotted against him

with all your scheming. You were the worst of all the people in accusing him of lying and enmity.

Then you along with the owners of the ship went out intending (to go to) Najashi (to ask him) to repatriate Ja'far and his companions to the people of Mecca. When what you hoped escaped you, Allah returned you disappointed and proved you to be a lying informer, and you specified your punishment against your companion Ammarah bin Waleed. So you informed Najashi against him as envy for what he committed with his wife. So Allah exposed you and your companion. Therefore, you are the enemy of the Hashimites during the pre-Islamic period and Islam.

Then you and all these people have come to know that you satirized Allah's Prophet (s) with seventy verses of poetry. So Allah's Prophet (s) said: 'O Allah, surely I do recite poetry and I should not (say it). O Allah, curse him a thousand times for each letter.' As for what you have mentioned regarding Uthman's affair, it was you who set the world on fire against him. Then you went to Palestine. When you heard of his murder, you said: 'I am Abu Abdullah. When I hurt an ulcer, I make it bleed.' Then you devoted yourself to Mu'awiya and sold your religion for your life in this world. Therefore, we do not blame you for hatred nor do we admonish you for affection. By Allah, you did not support Uthman when he was alive nor did you become angry for him when he was killed…"

Then the Imam ('a) turned to Walid bin Aqaba and said to him: "As for you, O Walid, I do not blame you for detesting Ali ('a). That is because he whipped you eighty times for (your drinking) wine and leading the congregational prayer and he killed your father before Allah's Prophet (s). It is you whom Allah has called the transgressor and called Ali ('a) the believer. That was when you vied in glory with one another..."

After Imam Hasan ('a) had addressed Waleed, he turned to Utba bin Abi Sufyan and said to him: "As for you, O Utba, by Allah, you are not prudent enough to answer to nor are you sane enough to debate with and admonish you. You have no good to be hoped for nor have you evil to be avoided. Your reason and that of your slave-girl are the same. If you openly curse Ali ('a), that will not harm him. As for threatening me with killing, why did you not kill Lahyani when you

found him in your bed? … How can I blame you for your detesting Ali (‘a) while he killed your uncle in a duel at the Battle of Badr, helped Hamza to kill your grandfather Utba, and killed your brother Hanzala in one place?”

Then Imam Hasan (‘a) turned to Mughirah bin Shu’ba and said to him: “As for you, O Mughirah, you are not worthy of inflicting this on me and the like of it. We do not feel your enmity toward us nor do we grieve if we come to know of it. The punishment prescribed by Allah as to fornication is established against you. ‘Umar turned away from you a right about which Allah will ask him. You asked Allah’s Prophet (s): ‘Can man look at the women he wants to marry?’ The Prophet (s) said: ‘There is no harm in it, O Mughirah, unless he had intended to fornicate with her.’ That is because he had come to know that you were a fornicator.

You are priding yourself on us through the authority. But Allah, the Most High, says (in this concern):

﴿وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُواْ فِيهَا فَحَقَّ عَلَيْهَا ٱلْقَوْلُ فَدَمَّرْنَـٰهَا تَدْمِيرًا﴾

“And when We wish to destroy a town, We send Our commandment to the people of it who lead easy lives, but they transgress therein; thus the word proves true against it, so We destroy it with utter destruction.”[1]

Then the Imam (‘a) stood up and wanted to leave. 'Amr bin 'Aas clung to his clothes and said (to Mu’awiya): “O Commander of the Faithful, you have witnessed his speech as to slandering my mother. I demand of him the right to slander.” Mu’awiya shouted at him, enraged: “Leave him! May Allah not reward you with any good!”

Then Mu’awiya turned to his retinue. He condemned and blamed them for their disobeying and opposing him, saying: “I had told you that he was among those whose opposition was unbearable. I had prohibited you from cursing him. However, you disobeyed me. By Allah, he did not rise until he made the house dark for me. Go away

1. *Surat Issra, 17:16.*

from me! Indeed Allah has exposed and disgraced you because of your leaving determination and turning away from the opinion of the compassionate adviser."[1]

Imam Hasan's ('a) great and lengthy discussion has came to an end; we have tried to make this brief. We relied on the most important points of the discussion and let our readers receive them so that we would make them see the real face of the dominated rulers who, on the one hand, neglected all moral values and, on the other, walked on the path of the devil.

With his affective discussion, the Imam ('a) strongly influenced the opponents and exposed them to the Muslims. They were the ones with domination over the Muslims. However, they had deviated from their very root. They were influenced by the costumes of the age of ignorance. To them, Islam was a means to dominate the people and to fulfil their own unsatisfied desires. It was the reason that they were never afraid of carrying this burden on their shoulders for they were never afraid of the responsibilities they had to carry as a ruler; they did not care about fulfilment of their responsibilities.

With his discussion, Imam Hasan ('a) proved to them that he would always maintain his position against them and would keep fighting against the ignorant Umayyad rulers. However the tough conditions made the Imam ('a) refrain from drawing his sword against the enemies and refraining from revolt or rebellion against them, because at a time his loud cry asking for the truth had made the ears of those with inclination towards falsehood deaf, and it was impossible to have an effect on a deviated group of common people who were uttering nonsense about truth and events.

In this manner, the Imam ('a) played his part in carrying on the divine religion, which was the continuation of his grandfather's (s) mission. The Imam ('a) was charged with the responsibility of protecting the religion and its principles so that Allah's holy attributes and His remembrance would remain in the world ever after.

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1. **Nahj Al-Balaghah**, Ibn Abi Al Hadid, 6:285-293; Khawarizmi, **Maqtal Imam Hussain** 1:169-177.

THE FOURTH DISCOURSE
THE PEACE TREATY AND IMAM HASAN'S (AS) MARTYRDOM

1. Mu'awiya's violation of the peace treaty

As we mentioned before, the peace treaty stated that the Imam would hand over the authority to Mu'awiya provided that he acted according to Allah's Book, the sunna of His Prophet (s) and the conduct of the righteous caliphs.

The Imam ('a) was under great pressure from his partisans. He did not break his promise, although he was free to change his mind and make new conditions, because his handing the caliphate over to Mu'awiya was conditional and Mu'awiya did not act according to any of the articles.

In addition to his violation of the first article of the peace treaty, Mu'awiya did not act according to the second article of the peace treaty which stated that Mu'awiya had no right to entrust the authority to anyone after him as the authority after him would be for Imam Hasan ('a). All the historians agree that Mu'awiya not only did not fulfil this condition but also violated it by entrusting the caliphate to his son Yazid after him.[1]

As for the third condition which said that Mu'awiya had to refrain from cursing Imam Ali, the Commander of the Faithful ('a), especially in the presence of Imam Hasan ('a) it was very hard for Mu'awiya to refrain from doing so because, according to him, it was one of his main weapons with which he made the people leave the Hashimites. Moreover, he had commanded his officials to act upon his commandments regarding cursing Imam Ali ('a).[2]

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1. **Sulh Imam Hasan** 142.
2. Ibn Hadid, **Nahj Al-Balaghah** 4:56-58.

About the execution of the fourth condition made in the covenant, it is narrated that:[1] The people of Basra refrained from sending the land taxes of Dar Abjard to Imam Hasan (‘a) saying: This booty belongs to us, and this was done as commanded by Mu’awiya.

The fifth article of the peace treaty stated that general security should be in the hands of the people in general. The partisans of Imam Ali, the Commander of the Faithful (‘a), should be provided with security in whatever place they lived. He should not plot secretly and openly against Imam Hasan (‘a), his brother Imam Husayn (‘a), and the Prophet’s progeny (‘a). He should not terrorize any of them in any horizons (regions).[2]

The historians have said many things about the fifth article of the peace treaty. Some have mentioned the unfavourable conditions and difficulties of the Shia at the time of Mu’awiya and other Umayyad rulers. Another group has mentioned how the distinguished personalities and the partisans of the Commander of the Faithful (‘a) were tortured. Another group has written about Mu’awiya’s treachery, especially against Imam Hasan (‘a) and Imam Husayn (‘a).[3]

All the historians are certain that the fivefold articles of the treaty were never fulfilled by Mu’awiya according to what he promised and swore. However, he attacked the Muslims in general and the Household (‘a) in particular in the most shameful manner and with his innovative actions. The first head which was cut off and taken to different cities belonged to a Shia and Mu’awiya was the one who had ordered it to be cut off. The first person in Islam to be buried alive was a Shia. Mu’awiya had commanded his men to do so. The first woman who was put in prison was a Shia who was imprisoned after Mu’awiya had commanded this. The first group of Muslims to be first imprisoned and then martyred all belonged to the Shia. Mu’awiya wanted them to be imprisoned and then killed. In this way, Mu’awiya neglected all articles of the peace treaty, broke his promises and violated all his oaths which he had sworn by Allah not to break. So how can his caliphate be religious?

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1. **Sulh Imam Hasan** 154.
2. Ibn Athir, **Kamil fi Tarikh** 3:405.
3. **Sulh Imam Hasan** 2:356-423.

The last article of the peace treaty, which was the most sensitive and the most minute one, remained as it was. And Mu’awiya could not violate it, because if he did so, he would be believed to have declared war against the Holy Qur’an and the Holy Prophet of Allah (s). So he waited for eight long years without doing anything in this regard. However, when he lost his patience and when his essence of being Umayyad and son of Abi Sufyan provoked him, he committed a crime, which made the people forget his previous ones. This shameful act was a true shame for an Arab to commit. Naturally, it was believed that this article would not be broken. The conditions of Mu’awiya’s age demanded him to act upon this article and not to break it. This act was certainly the most wicked crime in Mu’awiya’s history, for he committed it after making his opponent throw his weapons down and after making his opponent act according to the articles of the treaty.

2. Mu’awiya’s plotting against the Imam (‘a)

Mu’awiya had put all his efforts into changing the caliphate into a corrupt monarchy and transferring it to his sons as an inheritance. He made every effort to achieve this and spent a lot of money in this cause. However, he was sure he would not achieve his goal as long as Imam Hasan (‘a) was alive, for the people were waiting for him to take charge of the caliphate after Mu’awiya and establish a just government. He thought of assassinating the Imam (‘a) as he had assassinated Malik Ashtar, Sa’d bin Abi Waqas and others.

More than once, he sent a deadly poison to Imam Hasan (‘a) when he was in Damascus but he failed to kill him. He corresponded with the Roman emperor and asked him to send him a lethal poison quick in effect, but the emperor refused to respond to him. So he again corresponded with him and told him that such an action was lawful for he was asking for it to use against a man who had gone out (in revolt) in the land of Tuhama and who had threatened the king. Accordingly, the emperor of Rome was satisfied with that and sent him a deadly poison. In this way, the corruption and evil deed of the father invoked his son (Yazid) to be inspired by his method. Thus, both father and the son took part in the greatest killings of the history of Islam by martyring the two princes of the Garden. They cooperated with each other in cutting down the only loin of the Prophet of

Allah (s). Such a crime was surely to destroy the Prophet's (s) life in its historical prolongation.

Yet these assassins, who created all these evil events, were still able to take the charge of the Muslims' leadership!

Woe to Islam if the caliphs were people like them!!

Mu'awiya's cunningness in his demand for the poison to assassin Imam Hasan ('a) turned the martyrdom into a favourable act; however Yazid failed to do so. In fact, he was a 'proud young man' while his father was a 'cunning and experienced person'! If Abu Sufyan had still lived he would certainly have been pleased and satisfied to see that both his son and grandson had played their role in the best possible manner in the path which he wanted the Umayyads to walk along.

3. Imam Hasan's ('a) Martyrdom

Mu'awiya commanded Marwan bin Hakam to convince Ja'dah the daughter of Ash'ath bin Qays Kindi - Imam Hasan's ('a) wife living in "Ma' Roma"[1] to make Imam Hasan ('a) drink the poisonous honey. He included that if Imam ('a) died of the poison, it would make Ja'dah wish to marry Yazid come true and give her a hundred thousand dirhams.

Ja'dah was the perfect person for the task for she was the daughter of Ash'ath bin Qays; who was a famous hypocrite and who was declared apostate for accepting Islam twice.

Concerning her, Imam Sadiq ('a) said: "Surely Ash'ath took part in shedding the blood of Imam Ali ('a). His daughter Ja'dah poisoned Imam Hasan ('a) and his son took part in shedding the blood of Imam Husayn ('a)."[2]

In this manner, Mu'awiya got that which he had desired and Imam Hasan ('a) was martyred on Thursday 28th of Safar in 49 or 50 A.H. in Medina.

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1. Ibn 'Asaker, **Tarjamat Imam Hasan** 211-212; **Sulh Imam Hasan** 365.
2. **Kafi** 8: 167; **Bihar Al Anwar** 42:228; **Sulh Imam Hasan** 365.

By this shameful act, Mu’awiya changed the future of the Muslim nation and made them suffer difficulties and face calamities. He made himself and his sons take part in the events for his revenge against the Household (‘a) and he violated the conditions which were made in the peace treaty to the very last article.

Imam Hasan (‘a) said at the time of his martyrdom: “His poisonous potion has acted upon me. By Allah, he has not fulfilled what he promised nor is he truthful in what he said.”[1]

When the news of the death of the Imam (‘a) reached him, he could not control himself out of delight, to the extent that he fell down in prostration. He and those with him exclaimed, “Allah is great!” in the green dome. When his wife Fakhita, daughter of Qurda, heard this, she came out through a wicket gate. She knew that her husband was happy and delighted, so she asked him: “May Allah delight you, O Commander of the Faithful (‘a)! What is that which has reached you and made you glad?”

“The death of Hasan (‘a)!” he answered.

She shed tears and said: “We belong to Allah and to Him is our return!” Then she wept and said: “The master of the Muslims and son of the messenger of Allah (‘a) has died!”

There are many traditions regarding the historical event of Mu’awiya’s ill-intention towards Imam Hasan (‘a) and attempting to martyr him through poison.

His last recommendations:

Junadah bin Abi Umayyah

Junadah bin Abi Umayyah, a great companion of the Prophet (s), came in to Imam Hasan (‘a) to visit him. He heard of his condition, so he said to the Imam (‘a): “Preach to me, O son of Prophet of Allah (‘a).”

The Imam (‘a) responded to his request though he was in a critical condition due to the poison. He gave him these golden words, which were worth more than jewels and in which he had shown the secrets of his Imamate, saying:

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1. **Sulh Imam Hasan** 365.

"O Junada, get ready for your journey (to Allah) and get your provisions before your death comes. Know that you seek the life in this world while death seeks you. Do not extend the sorrow, wariness and concern about a day that has not yet come to pass. You should know that you will not acquire anything beyond your own sustenance, save as one who looks after things on behalf of others. You should know that you will be called to account according to the lawful in the world, punished for the forbidden therein, and admonished for suspicions. Consider the properties of the world as meat of a dead body. Take from it that which suffices you. So if it were permitted, then you would be abstinent and ascetic, however if it were forbidden, then you wouldn't be punished, as you have consumed solely what was necessary and urgent. If there were to be a punishment due to the consumption, then it will be a reduced proportion. Act for your present life as if that you will live forever, and act for your next life as if you will die tomorrow. If you want glory without a clan and respect without an authority, then come out of the abasement of disobedience into the glory of obedience to Allah, the Great and Almighty. If a need disputes with you over making friends with men, then make friends with one who adorns you when you make friends with him. He keeps you when you take from him, helps you when you ask him for help, believes you when you speak, and strengthens your assault when you assault. He stretches out his hand (to you) when you stretch out your hand (to him) to do (him) a favour, he uncovers your defects, counts the good deed when he sees it from you, and gives to you when you ask him. He starts speaking with you when you keep silent, and helps you when a misfortune befalls you. He prefers you (to himself) when you dispute with each other over an apportioned thing."

Imam Hasan ('a) suffered severe pain and could bear it no longer. One of his visitors said to him: "O son of the Prophet of Allah ('a), why have you become impatient? Is your grandfather not the Prophet of Allah (s), your father not Ali ('a), and your mother not Fatimah ('a)? Are you not the master of the youths of the garden? So why do you weep?"[1]

1. **Kefait Al Athar** 226-228; **Bihar Anwar** 44:138-139.

The Imam (‘a) answered him in a weak voice: “I am weeping due to two things; the terrible beginning after death and the separation from the dear ones!”[1]

4. His will To Imam Husayn (‘a)

When his pain increased and his condition became more critical, he knew that he was close to the hereafter and far from this world. So he summoned his brother - Imam Husayn (‘a), made his will to him and entrusted him with his covenant. He said to him:

“This is what Hasan bin Ali (‘a) has bequeathed to his brother Husayn (‘a). He has advised him to bear witness that there is no god but Allah, that He is unique and without partners, and that one should worship Him with true worship. He has no partner in the kingdom and no helper to save Him. There is no one to help Him for He does not have defects and weaknesses. He created everything, then ordained for it a measure. He is the best of those who are worshiped and worthiest of those who are praised. Whoever obeys Him is on the right way, whoever disobeys Him goes astray, and whoever turns to Him in repentance is rightly guided.

I have given my will to you, O Husayn, as to those whom I have left behind from among my family, my children, and your household. Pardon their wrong-doing, and accept their good deeds, that you may be a successor and father for them, and that you may bury me with Allah’s Prophet (s) for I am the worthiest of him and his household. If they prevent you (from doing it), then I adjure you before Allah, by the relationship through which Allah has made me close to you, and the close kinship to Allah’s Prophet (s) that you should not shed even a drop of blood in carrying out my command until you meet Allah’s Prophet (s). Then you will bring suit against them (before him) and tell him about the affair of the people toward us.”[2]

5. His will to Muhammad bin Hanafiyyah

So he ordered Qanbar to summon his brother Muhammad Hanafiyyah. Qanbar quickly went to Muhammad. When Muhammad

1. **Amali - Saduq** 291; **Rawdhat wa'adhain** 451.
2. **Bisharat Al Mustafa** 417-418.

saw Qanbar, he became afraid and asked him: "Has anything happened?"

Qanbar replied him in a weak voice, "Come to answer Abu Muhammad (Hasan) ('a)."

Muhammad became perplexed and astonished. He ran out so quickly that he was not able to put on his sandals properly. He came in to Imam Hasan ('a) while his face was yellow and he was shaking with fear. Imam Hasan ('a) said to him:

"Sit down, O Muhammad, for no one like you should not be here to hear the speech by which the dead come to life and the living die. You must be vessels of knowledge and lamps of guidance, for the light during the day is sometimes brighter than at other times. Do you not know that Allah made the sons of Ibrahim *imams*, and made some of them more excellent than others, and he gave Dawud the Zabur? And you know with what He has marked out Muhammad (s). O Muhammad bin Ali, I only fear that you may be envious, for Allah attributes this to unbelievers. He, the most high, has said:

﴿كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْحَقُّ﴾[1]

(Many of the followers of the Book wish that they could turn you back into unbelievers after your faith, out of envy from themselves, (even) after the truth has become manifest to them). But Allah did not give Satan power over you. O Muhammad bin Ali, shall I inform you of what I heard from your father concerning you?"

Muhammad said: "Yes."

Imam Hasan ('a) continued, saying:

"I heard your father say on the day of Basra (the Battle of the Camel): 'He who wants to behave with goodness toward me in this world and the next, must behave with goodness toward my son, Muhammad.' O Muhammad bin Ali, if you want me to inform you (about yourself) when you were sperm in your father's loin, I can tell you.

O Muhammad bin Ali, did you not know that Husayn bin Ali is an Imam after me, after the passing away of my soul and the separation

1. *Surat Al Baqarah, 2:109.*

of my soul from my body, and he is an Imam before Allah in the Book? It is an inheritance from the Prophet (s) which Allah has added to what he inherited from his father and mother, for Allah knows that you are the choice of the creation, so He has chosen Muhammad (s) from among you, and Muhammad (s) had chosen Ali (‘a), and Ali (‘a) has chosen me for Imamate, and I have chosen Husayn (‘a).”[1]

Muhammad stood and showed obedience and submission to what his brother Imam Hasan (‘a) had said to him.

6. Towards the most Almighty Allah (swt)

The condition of the Imam (‘a) became more critical. His pain became more intense. He suffered from the agony of death. He knew that there were just some moments left of his valuable life. He turned to the members of his family and said to them: “Take me out to the yard of the house that I may look at the kingdom of heaven.”

They carried him to the yard of the house. When he was there, he raised his head towards the heavens, addressed his Lord and besought Him, saying:

“O Allah, surely I have sacrificed my life in anticipation of Your reward, for it is the most lovable life to me. I have been not afflicted with something like it. O Allah, care for my death and have mercy on my loneliness in the grave!”[2]

Then it came to his mind that Mu’awiya had deserted him, broken his promises, and assassinated his father. So he said:

“His poisonous drink has acted upon me. By Allah, he has not fulfilled what he promised nor is he truthful in what he said.”[3]

Then he recited some verses of the Holy Qur’an. He besought and supplicated Allah until his pure soul departed to the garden of the abode. That noble soul, which had no equal in clemency, generosity,

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1. **I'alam Al Wara bi i'alam Al huda** 1:422-423; **Bihar Al Anwar** 44: 174-175.
2. **Huliat Al Awlia** 2:38; **Tarikh Dimashq** 13:285; **Tathkerat Al Khawas** 2:64; **Mataleb Al Suoal** 375; **Tahtheb Al Kamal** 6:253.
3. **Muruj Al-Thahab** 3:5; **Sulh Al Hasan** 365.

knowledge, mercifulness, affection, and kindness to all people, rose high to the most high comrade.

Imam Hasan (‘a), the clement sire, master of the youths of the Garden, and the Prophet's (s) favoured one passed away. The world became dark because of this great loss, and the hereafter shone to receive.

The Hashimites and the people of Medina wept and lamented for him. Abu Hurayra quickly hurried to the Mosque of the Prophet (s). He was weeping with shock and wailing at the top of his voice: “The beloved of the Prophet (‘a) has died today! Weep for him!”[1]

His words broke hearts and made sorrow hurt souls. The people of Medina hurried to the house of Imam Hasan (‘a). Some of them were silent, some were crying, some were in shock, and others were wailing. They showed great sadness at the death of the great Imam (‘a), who had been their refuge, shelter, and resort when a disaster or a misfortune befell them.

7. The Imam is prepared for burial

Imam Husayn (‘a) prepared his brother Hasan (‘a) for burial. Abdullah bin Abbas, ‘Abd Al-Rahman bin Ja’far, Ali bin Abdullah bin Abbas, his (Imam Husayn) two brothers Muhammad bin Hanafiyya and Abu Fadhl Abbas (‘a) assisted. The body was washed, shrouded, and rubbed with camphor. Imam Husayn (‘a) wept until he could weep no more. After he had prepared him for burial, he ordered him to be carried to the mosque of the Prophet (s), so that prayers might be given over him.[2]

Many people escorted Imam Hasan (‘a) in a manner that the capital of the Prophet (s) (Medina) had never witnessed. The Hashimites sent messengers to the outskirts and the neighbouring villages to tell the people there about the death of the Imam (‘a). Those people came to take part in escorting the noble corpse of the Imam (‘a).[3]

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1. **Tarikh Dimashq** 13:295; **Tahtheb Al Kamal** 6:255; **Bedaiah wa Nehaiah** 8:48.
2. **Tathkerat Al Khawas** 2:64.
3. Ibn 'Asaker, **Tarikh Dimashq** 8:228.

Tha’laba bin Malik wrote of the great number who escorted the Imam (‘a), saying: “I witnessed Hasan (‘a) on the day when he died and was buried in (the cemetery of) Baqi’. If a needle had been thrown, it would not have fallen but on a man’s head.”[1]

The people who escorted the Imam (‘a) were so numerous that the cemetery of Baqi’ was unable to contain them.

8. His burial and A’ishah’s seditiousness

Since Marwan bin Hakam and his partisans were sure that Imam Hasan (‘a) was going to be buried in the Holy Shrine of the Prophet (s), they gathered together and armed themselves. When Imam Husayn (‘a) escorted the dead body of his brother to the holy shrine of the Prophet (s), that they might let him renew his covenant with his grandfather (s) and that they might bury him beside his grandfather, armed forces appeared in front of them. A’ishah, who was riding a mule, also joined them. She said: “Do not let him whom I do not like enter my house!” Marwan said: “Battle is better than ease. Should Uthman be buried in the outskirts of Medina and Hasan (‘a) be buried alongside the Prophet (s)? This is not possible. If someone intends so, I will raise my sword against him.”

A deadly battle among the two parties was about to occur when Ibn Abbas hurried to Marwan and said to him: “Go back to whence you came, Marwan. Indeed we do not intend to bury our companion with the messenger of Allah (s), but we want him to be able to renew his covenant with him by visiting him. Then we will take him back to his grandmother, Fatimah, daughter of Asad, and bury him alongside her according to his instructions. If he had enjoined that he should be buried alongside the Prophet (s), you know that you would be definitely unable to deter us from that. But surely he was aware of Allah, His Prophet (s) and the sanctity of his shrine more than anyone else, and did not allow any outrage to happen regarding them, as some other people have degraded them and entered the Prophet's (s) house without asking his permission (he meant the burial of the first and the second caliph beside the Prophet of Allah -s-).

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1. **Tarikh Dimashq** 13:297.

Ibn Abbas turned to A'ishah this time and shot an arrow of piercing speech at her, saying: "What mischief you bring about, one day on a mule and one day on a camel! Do you want to extinguish the light of Allah and fight the friends of Allah? Go back! You have given assurance against what you fear and have learned what you wanted (to know). By Allah, victory will come to this house, even if it is after some time."

Then Imam Husayn ('a) said to them: "By Allah, if there had been no injunction to me from Hasan ('a) to prevent bloodshed and that I should not shed even a drop of blood in carrying his will, you would have known how the swords of Allah would have taken their toll from you. You have broken the agreement which was made between you and us. You have ignored the conditions which we made with you for ourselves."

In this way, the pure Imam ('a) was brought to the cemetery of Baqi' and was buried alongside his grandmother Fatimah, daughter of Asad ('a).[1]

Imam Husayn ('a), the master of martyrs, stood on the edge of the grave. He was staring at his brother and he did not blink. He coined words from his sadness, saying: "May Allah have mercy on you, O Abu Muhammad! You reflected on the most likely places of the truth. You preferred Allah during the time of refutation in the places of precautionary dissimulation with deliberation. You perceived the great misfortunes of the world with an eye that disrespected, and overcame them with a hand with pure parts and family. You deterred the actions of your enemies with provisions easy to you. No wonder! You belong to the progeny of prophethood and you suckled the milk of wisdom. Therefore, you have gone to happiness and bounty and a garden of bliss. May Allah make great the reward for you and us, grant you and us with good comfort!"[2]

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1. **Irshad Al Mufid** 2:18-19; **Rawdhat Al Wa'idhin** 68; **Bihar Al Anwar** 44:156-157.
2. **Tarikh Dimashq** 13:296.

CHAPTER THREE
IMAM MUJTABA'S (AS) SCIENTIFIC INHERITANCE

1. A general glance at the Imam's ('a) inheritance

Like his grandfather and father, Imam Hasan ('a) was a divine leader. His responsibilities of leadership can be quoted in a single sentence of "leading with Allah's command." This sentence can be drawn from this holy verse:

﴿وَجَعَلْنَٰهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَآ إِلَيْهِمْ فِعْلَ ٱلْخَيْرَٰتِ وَإِقَامَ ٱلصَّلَوٰةِ وَإِيتَآءَ ٱلزَّكَوٰةِ ۖ وَكَانُوا۟ لَنَا عَٰبِدِينَ[1]﴾

The guidance under domination of Allah the high can easily be seen in the explanation of divine religion, presenting its general or absolute rules in the holy book and mentioned by the Prophet (s) along with commentaries of the Holy Qur'an and the sayings of the Prophet of Islam (s).

Guidance is given in the execution of divine rules among the Muslims. It also appears in the protection of the religion and the divine rules from deviations and alterations for which continuous attempts are made by deviated people and the followers of the devil.

The great revolution of Islam was a cultural revolution more than a social or economical one. This is why, when we find the Household ('a) devoting themselves to training the Muslims on the basis of divine learning, we should not be astonished and surprised. We note the Qur'an's words regarding the goals of prophetic mission for the Prophet (s). To him, his Imams ('a) are the supporters and guardians of his mission, nation and government - the three things into which the Prophet (s) had to put great effort. These great persons

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1. *Surat Al-Anbia' 21:73.*

considered their first and the most important mission to be the training of the Muslims. Allah the most High has explained in the Qur'an the goals and mission of the Prophet, saying:

﴿يَتْلُواْ عَلَيْهِمْ ءَايَـٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ [1] وَٱلْحِكْمَةَ﴾

Although Imam Mujtaba ('a) did not care much about the caliphate and had some religious reasons behind his decision, he never gave up and never allowed the ignorant people to loot the great heritage of the Prophet of Islam (s). You will see later that he laid a foundation which proved to be the basis for the government, and religious rules were executed on the basis of that particular foundation.

Imam Hasan ('a) with his pronouncements in the form of sermons, recommendations, debates, letters or narrations - which reach us from different sources - left behind a great intellectual and scientific heritage.

These pronouncements show how serious he was about the extension of knowledge and wisdom and how well he was aware of the Muslims' needs and requirements in a period full of chaos and revolts; the time in which the Imam ('a) lived and when the Muslims were trying to emerge from their troubles. Except for a few people whom Allah had blessed, no one knew the demands and requirements of the period.

Here we want to present some examples from Imam Mujtaba's ('a) great attention to scientific affairs. We will also present a selection of the great words which he spoke and towards which he pointed in his sermons and wise sayings. Moreover, we will mention how the personalities of his students reflected his teachings and learnings.

2. Knowledge and wisdom

A. Imam Hasan ('a) spoke of the encouragement of knowledge and wisdom, the way to get it and the way to enrich it:

1. He said: "Seek knowledge, for you are the young of the people and their parents tomorrow. Whoever of you does not memorize, then he must write down."[1]

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1. *Surat Al Jum'ah, 62:2.*

2. A good question is half of knowledge.[2]

3. Teach people and learn the knowledge of other than you, and then you must master your knowledge and know what you had not known.[3]

4. Definite knowledge is the excuse of the learned.[4]

5. Certainty is the refuge of safety.[5]

6. I advise you to fear Allah and think continually, for thinking is the father of the free and the slave.[6]

B. Reason is the base of knowledge and wisdom. This is why the Imam ('a) mentioned its necessities and scientific effects, followed by its importance and its role in human perfection. He said:

1. Reason protects one's secrets.[7]

2. Whoever has no reason has no good manners. Whoever has no determination has no cordiality. Whoever has no religion has no modesty. The head of reason is associating with people in a good manner. The happiness in the two abodes (this world and the hereafter) is obtained through reason; whoever is deprived of reason is deprived of them all."[8]

3. He who has reason is never deceived.

3. The excellence of the Holy Qur'an

A. Imam Mujtaba ('a) pronounced on the reality of the Qur'an, its mission, goals and virtues, and how to quench one's thirst from the pure spring of the Qur'an. He says:

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1. Ibn Sabagh, **Al-Fusul Muhimmah** 142
2. **Kashf Al-Ghummah** 2:198; Ibn abi Al Hadid, **Nahj Al-Balaghah** 18:108.
3. **Kashf Al Ghummah** 2:194; **Bihar Al Anwar** 75:111.
4. **Bihar Al Anwar**75:109; **Maw;adh Al Hasan** hadith 19.
5. **Tuhaf Al 'Uqul** 236; **Bihar Al Anwar** 75:109.
6. **Hayat Imam Hasan** 1:346.
7. Al **'Udad Al Qawiah** 22; **Bihar Al Anwar** 75:112.
8. **Kashf Al Ghummah** 2:194; **Bihar Al Anwar** 75:111.

1. Most surely the Qur'an has the lamps of light and cure of hearts; therefore, man should purify his heart with it and tie this quality to his heart, for thinking gives life to heart endowed with insight just as one walks through the shadow of darkness using light.[1]

2. Nothing but the Qur'an will remain at last; make it your leader. The most suitable person for the holy Qur'an is he who acts according to it even if he has not memorized its words; and the most distant person from the Qur'an is he who does not act according to it; even if he recites it.[2]

3. You should know that you will not recognize God-fearing before you realize the character of guidance, you will not hold the bond of the Book before you know those who deserted it, and you will not recite the Book properly before you know those who have distorted it. After you know all this, you will know heresies and overacting, will see forgery against God and distortion, and will know how the declining ones fell. Let not the ignorant engage you in their ignorance. Seek these from their proper people, for they are surely the light by which enlightenment is sought and the leaders whose examples should be followed. By them, knowledge survives and ignorance fades away.[3]

4. In the Holy Qur'an, there are details about all things; falsehood shall not come to it from before it nor from behind it. We do not make mistakes in interpreting it; rather we are sure of the facts in it. Therefore, obey us, for obedience to us is obligatory if it is coupled with obedience to Allah, the Apostle, and those in authority.[4]

B. Historians mention some examples telling us how Imam Mujtaba ('a) interpreted the holy Qur'an. We will mention one example here:

A man went to the mosque of the Prophet of Allah (s) to ask about the meaning of these words of Him:

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1. **Kashf Al-Ghummah** 2:195; **Bihar Al Anwar** 75:112.
2. **Mawsu'at Kalemat Imam Hasan ('a)** 213/hadith 197.
3. **Tuhaf Al 'Uqul** 227; **Bihar Al Anwar** 75:105.
4. **Amali Tusi** 121; **Bihar Al Anwar** 43:359.

﴿وَشَاهِدٍ وَمَشْهُودٍ﴾

"Wa Shahidun wa Mashud." [1]

The man saw three persons sitting in the mosque. A group of people surrounded each of them, and they told of what they had heard from the Prophet of Allah (s) such as religious precepts and good manners. The man went to one of them and asked him about his question. He said to him: "Shahid is Friday, and Mashud is the day of Arafat."

Then the man went to the second person and asked him the same question. He said to him: "Shahid is Friday, and Mashud is the day of Immolation."

Then the man went to the third person and asked him his question. He said to him:

﴿يَـٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَرْسَلْنَـٰكَ شَـٰهِدًا وَمُبَشِّرًا وَنَذِيرًا﴾

"Shahid is the Prophet of Allah (s), and Mashud is the Day of Resurrection."[2]

He confirmed his speech with some proofs, saying: "Have you not heard Allah say in His holy book: O Prophet, surely we have sent you as a witness (*shahid*), and a bearer of good news and as a warner. And He, the most high, has said:

﴿وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ﴾

"And this is a day that shall be witnessed (mashud)."[3]

The man asked about the first person, and was told that he was Abdullah bin Abbas. He asked about the second person, and was told that he was Abdullah bin Umar. He asked about the third person, and was told that he was Imam Hasan (ʻa), son of Imam Ali (ʻa).[4]

Those considering Imam Mujtaba's (ʻa) wise sayings and advice will clearly see how the Imam (ʻa) was strongly connected to reasoning

1. *Surat Al Buroj, 85:3.*
2. *Surat Al Ahzb, 33:45.*
3. *Surat Hud, 11:103.*
4. **Majm'a Al bayan** 10:315.

from the Holy Qur'an and its holy verses. It shows the Imam's ('a) great knowledge of the holy book and its secrets. More examples follow:

4. Hadith and the Prophet's (s) conduct

Imam Hasan ('a) paid great attention to the spreading of hadiths and the conduct of his grandfather the Prophet of Allah (s). Here we will mention some of the hadiths he narrated from his grandfather the Prophet of God (s):

1. To make a Muslim brother is one of the things causing forgiveness of sins.

2. O Muslim, guarantee three things to me and I will guarantee paradise: if you act upon the orders the Holy Qur'an has given you, you will be known as a pious person. If you are grateful for what Allah has blessed you with, you will be completely free from want. And you will be considered the most careful person to Allah, if you refrain from what He has ordered you to refrain from.

3. He who continues his prayers from his morning prayer till the sunrise, Allah will protect his body against the fire.

4. Praise me wherever you are and I will receive it.

5. A poor woman, with her two children, went to the Prophet (s) and asked him for help. The Prophet (s) gave her three dates; she gave each of her two children a date and was about to eat the third one when one of her children asked her for it, so she divided it between her two children and ate nothing herself. Seeing this, the Messenger of Allah (s) said: rewarding her kindness to her children, Allah has forgiven her.

6. A prayer has been narrated saying: "O Allah, forgive my mistakes and change my fear into peace. Punish those who intend to fight me and make me victorious against aggressors; and take my revenge from them…"

Imam Mujtaba ('a) paid great attention to the propagation of the Prophet's (s) conduct and virtues. Sometimes, he narrated these virtues on the authority of his maternal uncle Hind bin Abi Hala Tamimi, the Prophet's (s) adopted son and Zahra's ('a) step brother,

who described the Prophet's (s) virtues and qualities as they were. One of the examples of how Hind defined the Prophet's (s) personality is given here:

The Prophet of Allah (s) was always sad and was continuously thinking. He was never comfortable. He never spoke unless necessary. He was careful about when to start and when to stop talking. He never talked too much or too little. He had good morals and did not behave towards the people in a bad manner. He was always happy with divine blessings, no matter how small they might be. He always highly valued other people's kindness and affection, even if it was very little. He never blamed anyone. He never got angry about the world. However, when there was a question of rights, nothing could stifle his anger until he established the right. He used all of his hand to point to things. He used to turn around his hands when he was surprised. He used to bring his right hand close to his left hand, and touch the palm of his left hand with his right thumb when he spoke. He used to turn his face away when he got angry. He used to look down when he was happy. Most of the time his laughter was just limited to a smile. He looked splendid when he laughed and also his white teeth could be seen.

Imam Hasan ('a) paid much attention to the Prophet's (s) conduct. One day he asked his father, the Commander of the Faithful, Imam Ali ('a), to tell him about Prophet's (s) conduct; Imam Ali ('a) who was raised by the Prophet (s), who was the Prophet's (s) pupil, his son-in-law and his brother. He assisted the Prophet (s) in carrying the great and heavy responsibilities of his prophetic mission and he was his vicegerent and friend before his prophethood till his death. Responding to his son's questions, Imam Ali ('a) presented the complete conduct of the Prophet (s) for the Muslims who wanted to follow his path. He said:

"When the Prophet (s) went home, he divided his time into three portions. One portion was for the sublime God. Another portion was for his family, and the third portion was for himself. He spent his own personal time dealing with the people's affairs. He gave the elite commands to sort out the people's issues. He never withheld anything from them. Regarding the nation, he preferred the noble ones by giving them a portion of his time according to their degree of nobility

in religion. Some had only one request, others had two or more. He attended to their needs and pleased them by saying what would improve their affairs and the affairs of the nation. He also asked them about their health. He would also ask those present to inform those who were absent, and to convey to him the requests of the people who had no access to him. He said that on the resurrection day, God will firmly establish the steps of whoever presents the requests of a needy one who cannot be present before the ruler. Nothing but these needs were presented to him. He did not accept any other thing to be presented. Those seeking knowledge and virtue went to him and learned much from his attractive speaking and they also guided others after they went out to them."

Imam Hasan ('a) said: I asked my father to inform me about the Prophet's (s) speaking style. He replied:

"God's Prophet (s) kept quiet except about what was relevant to him. He sought the love of the people and never drove the people away from him. He honoured the noblest person in each tribe and appointed him as its head. He avoided the people without their feeling that they were not welcome. He asked about his companions and how they were doing. He asked the people about their affairs. He used to acknowledge good deeds and denounce wicked deeds without any exaggeration or underestimation. He was moderate. He was never negligent, fearing that the people might become negligent or get tired. He never forsook the right. His companions were of the best of the good Muslims. To him the one who did the most good was the noblest. Whoever was more sympathetic and more helpful with others had a higher rank in his opinion."

Imam Mujtaba ('a) said: I asked my father about the Prophet's (s) way of meeting. He said to me:

The Prophet (s) was always remembering God in his meetings, whether he sat down or stood up. He never held meetings in public places and admonished against doing so. He always took a back seat whenever he attended a meeting. He always recommended this. He always treated his companions equally, so that no one thought that others were more honoured than he was. Whenever he had company, he waited until they got up and left the meeting. Whoever asked him for something returned with full hands, or received a gentle verbal

response. His manners were the same with everyone. He was like a kind father for the people. Everyone was the same in his sight as far as justice was concerned.

His meetings were meetings of patience, shyness, honesty and trustworthiness. No one raised their voice there. No one was disrespected. No one's faults were divulged. Everyone was humble to others due to piety. They respected the elders. They were kind towards the young. They preferred the needy to themselves and safeguarded the strangers."

Imam Mujtaba ('a) said: I asked (my father) about how he behaved with those around him?

He said: He was always cheerful, good tempered and easy-going. He was neither stern nor was he very harsh. He neither yelled nor did he swear. He never found fault with others. He never made fun of anyone nor did he praise anyone. He ignored what he disliked. No one became disappointed with him. Those who placed hopes in him were never deprived. He never did the following three things with the people. He never blamed anyone; he never pursued people's minor faults or private affairs; and he only talked about things which he hoped deserved a good reward. Everyone was silent whenever he spoke. Others spoke only when he was silent. No one interrupted others' words in his presence. When someone was talking in his presence, others remained silent until he had finished talking, then they continued. He laughed at whatever made others laugh. He was surprised at whatever made others surprised. He was patient with strangers who did not talk or act properly. Even his companions sought such people (to assist them). The Prophet (s) used to tell them to assist needy persons who were trying to fulfil their needs when they saw them. The Prophet (s) never accepted the praise of those weak in faith or the hypocrites. He never interrupted anyone unless they stopped talking themselves or time passed by in which case he would get up to leave and the talk ended."

Imam Hasan ('a) said: I requested my father to tell me about the Prophet's (s) way of keeping silence. He said:

The Prophet's (s) silence was due to four reasons: patience, avoidance and caution, testing and measurement, and thinking. Testing and

measurement were done in the form of equally listening to and looking at different people. His thinking concerned lasting and ephemeral affairs. He was patient and persevering. He never became angry about anything or lost his temper. He acted with extreme caution in four situations: doing good deeds so that others follow suit; abandoning wicked deeds so that others abandon such deeds too; struggling to improve the affairs of his nation and attempting to do what was for the good of this world and the Hereafter for all."[1]

5. Beliefs

1. Monotheism:

Once in the mosque of Kufah, Imam Ali ('a) asked his son to go on the pulpit and address the people. Imam Hasan ('a) went up on the pulpit and said:

"All praise belongs to Allah for whom there is no match. He has been forever without being created. He is without any efforts made and without any difficulties experienced. He is the creator who has created His creatures with ease. His attributes are numberless. No boundaries can be imagined for His beneficence. He is strong and immortal. Hearts tremble with His fear and the reasons are astonished against His position. Everything has bowed in front of His power. No one can imagine His strength and power. No one can reach His glory. The descriptors cannot describe His greatness. The intellectuals did not reach him using their intellect and reasoning. The thinkers did not understand (the reasons behind) His deeds. The most learned person He has created is one who does not consider Him to be bounded and limited. He sees everyone and He is all-Merciful, all-Knowing."[2]

A person went to Imam Mujtaba ('a) and said to him: "O son of the Prophet of Allah (s), define Allah for me in a manner that I should feel as if I can see Him."

The Imam ('a) thought for a while, then raised his head and said:

"All praise belong to Allah, for whom there is no beginning and for whom there is no end. For Him, it is impossible to imagine any

1. **Ansab Al Ashraf** 1:390; **Al Mawafaqiat** 354-359.
2. **Tafsir Furat Al-kufi** 79-80; **Bihar Al-Anwar** 43:351.

beginning and any end, neither is it possible to bind Him in any boundaries. He is free from personification and free from being decomposed. There is no clash between His attributes and none of the attributes bind the others. It is therefore that the minds, their imaginations, thoughts and intellectual efforts, and even the spiritual minds and their thoughts cannot understand the attributes of Allah. No one can say when they started and what provided their base and to what they appeared and in what thing they appeared (They have not been the interior for anything). He has and can never be questioned. He has done what He has decided to do. He has increased whatever He wished. He is Allah who is my creator and who is the creator of the creatures of the universe."[1]

2. Refuting pre-destination:

The people of Basra sent a letter to Imam Hasan ('a) and asked him to give his viewpoint about compulsion, and he replied:

"Whoever does not believe in Allah, His decree, and His determination is an unbeliever. Whoever ascribes his own sin to his Lord is dissolute. Most surely, Allah is not obeyed unwillingly, nor is He disobeyed out of overcoming. He possesses what He has made them possess and the Powerful over that which He has made powerful. Therefore, if they act with obedience, He does not come between them and what they do. If they do not do this, then it is not He who compels them to do that. If Allah compelled the creation to obey Him, then He would take rewards away from them, and if he compelled them to disobey Him, then he would drop punishment of them. If he neglected them, then there would be feebleness in His capability. But He has in them the will He has made absent from them. Therefore if they performed the acts of obedience, then He did a kindness for them, and if they performed the acts of disobedience, then He had the proof against them."[2]

3. Explaining God's attributes:

A man asked Imam Mujtaba ('a) about the meaning of "generous one." He answered him, saying: "If you are asking about the creator,

1. **Tawhid Al-Saduq** 45-46; **Bihar Al-Anwar** 4:89-90.
2. **Majm'a Al-Bahrayn** 1:425.

then He is generous if He gives, and He is generous if He deprives. If He gives a servant something, He gives him that which does not belong to him, and if He deprives him, He deprives him of something which does not belong to him."

6. Guardianship of the Household ('a)

Imam Mujtaba ('a) explained the reality of Thaqalayn and their mutual relation. He said:

1. "You should know convectively that you will not recognize God-fearing before you realize the character of guidance, you will not hold the binding of the Book before you know those who deserted it, and you will not recite the Book so properly before you know those who distorted it. After you know all these, you will know heresies and overacting, will see forgery against God and distortion, and will know how the declining ones fell. Let not the ignorant engage you in their ignorance. Seek these from their proper people, for they are surely the light by which enlightenment is sought and the leaders whose examples should be followed. By them, knowledge survives and ignorance fades away. Their clemency refers to their ignorance, their utterance of wisdom refers to their silence, and their appearance refers to their hidden. They neither oppose the right nor do they disagree about it. Different traditions existed before them and God's decision passed before them. This is surely a reminder for those who mention."[1]

2. "Learn wisdom from your Lord. Allah the most Glorious,

﴿إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا وَءَالَ إِبْرَٰهِيمَ وَءَالَ عِمْرَٰنَ عَلَى ٱلْعَٰلَمِينَ ۝٣٣ ذُرِّيَّةًۢ بَعْضُهَا مِنۢ بَعْضٍ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ﴾[2]

"The most High chose and appointed Adam ('a), Noah ('a), the family of Abraham ('a) and the family of Imran ('a) over the people of the world. The families some of which have been taken from some other; and Allah is all-hearing and all-knowing. We are the family of

1. **Tuhaf Al 'Uqul** 227-228; **Bihar Al-Anwar** 75:105.
2. *Surat Al-Imran, 3:33-34.*

Adam ('a), the family of Noah ('a), the selected ones from amongst the family of Abraham ('a), the offspring of Isma'il ('a) and the Household of the Prophet Muhammad (s). Our position regarding you is that of the high sky, revolving earth, shining sun and the olive tree which neither belongs to east nor the west. We are the tree whose oil was provided with blessing. The Prophet of Allah (s) is its roots, Ali ('a) is its branch. I swear by Allah that we are the fruits of the same tree. The one hanging to the branch will be delivered from Allah's wrath and the one going against it will fall in the fire."[1]

3. Imam Hasan ('a) delivered a speech, in which he first praised and lauded Allah and then said:

"Allah did not send a prophet unless he chose for him a self (associate), a group, and a household. By Him who sent Muhammad (s) with the truth, when someone decreases something of our right, Allah decreases his lifetime equal to that. When the time turns against us, the end will be to us.

﴿وَلَتَعْلَمُنَّ نَبَأَهُۥ بَعْدَ حِينٍۭ﴾[2]

"And most certainly you will come to know about it after a time."[3]

4. He said on another occasion:

"We are the successful party of Allah, and the closest family of the messenger of Allah (s), and his pure, good household. We are one of the two weighty things that Allah's apostle ('a) has left behind him. The second is Allah's book. Therefore obey us, for obedience to us is obligatory if it is coupled with obedience to Allah, the apostle, and those in authority."[4]

5. During one of his sermons, the Imam ('a) explained the philosophy of the legality of the rules and their connection with the Household ('a). He said:

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1. **Al-Udad Al Qawaiah** 32; **Bihar Al-Anwar** 43:358.
2. *Surat Sad, 38:88.*
3. **Kashf Al-Ghummah** 1:196;**'Udad Al-Qawiyyah** 38-39.
4. **Hayat Imam Hasan** 1:363.

"If the Prophet Muhammad (s) and his successors were not there, you would have remained wandering without knowing what to do and where to go. You would have been ignorant of divine obligations. Can you enter a house without using the gate?"[1]

After mentioning the perfection of religion and the completion of blessings, pointing the divine guardians' rights towards the people, the importance of giving their rights and the effect of this action towards the healthiness and growth of society, and after mentioning that a real miser is one who shows avarice in his love for the Prophet (s), the Imam ('a) said:

I heard my grandfather the Prophet of Allah (s) saying: I was created from the divine light, my Household ('a) was created from mine, their partisans were created from theirs and the rest of the people were created from the partisans' light.[2]

7. About Imam Mahdi's ('a) reappearance

1. After Imam Hasan ('a) had made peace with Mu'awiya, his partisans came to him and criticized him for what he had done. He said to them:

"Do you not know that there is no one of us who pledges allegiance to the tyrant of his time which will not result in that weighing on us? For Allah, the exalted, will hide his birth and conceal his person, so there will not be any commitment of allegiance weighing on anyone when he rises. He is the ninth from the children of my brother Husayn ('a), the son of the mistress of bondmaids. Allah will prolong his life in his occultation. Then he will bring him forth through His power in the figure of a youth aged under forty years."[3]

2. Imam Hasan ('a) narrated a tradition from his great father the Commander of the Faithful ('a) about Mu'awiya's rule, innovation and fighting his enemies. He said:

Then, towards the end of the world, in a difficult period when no one knows the conditions of others, Allah will raise a person whom He

1. **Amali Tusi** 655; **Bihar Anwar** 23:100.
2. **Yanabi' Al Mawaddah** 3:366.
3. **Kfait Al Athar** 225; **Kashf Al Ghummah** 3:328.

will support through His angels, whose partisans He will protect and whom He will make victorious by His miracles and will give dominance over inhabitants on the surface of the earth. All the people will obey him. He will then fill the earth with justice, light and reason. People from all over the world will obey him. Every infidel will express his belief in him and every corrupt person will become righteous. Under domination of his rule, the beasts will not harm each other. The heavens will cause its drops to descend. The land will be fertile. He will rule over east and west for forty years. How prosperous is he whoever will see this and will listen to him.[1]

8. Noble moral traits

Jabir said: "I have heard Imam Hasan ('a) saying: 'Noble moral traits are ten. They are the truthfulness of a tongue, the truthfulness of courage, giving to the beggar, good manners, rewarding a favour, retaining kinship, protecting a neighbour, considering the rights of a friend, and entertaining a guest, and the most important of them is modesty."[2]

Imam Ali ('a) asked Imam Hasan ('a) some questions relating to the principles of morals and virtues, and he answered him with spontaneous intuition and thoughts. His answers showed eloquence and inimitability. We will mention only some of them:

1. What is rightness? Rightness is repelling evil deeds with good deeds.

2. What is honour? It is helping neighbours and removing their hardships.[3]

3. What is manhood? It is chastity, and that man should set right his property (observing his religious affairs, using his property in a proper manner, offering *salam* in a loud voice and friendship with people).[4]

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1. **Ihtijaj** 2:11; **Bihar Anwar** 44:20-21.
2. **Tarikh Ya'qubi** 2:226.
3. **Hayat imam Hasan** 1:343.
4. **Tarikh Ya'qubi** 202.

4. What is munificence? It is giving generously in good days and bad days.

5. What is brotherhood? It is loyalty during hardship and times of ease.

6. What is gain? It is the wish for piety and renouncing worldly things.

7. What is clemency? It is suppressing rage and controlling oneself.

8. What are riches? They are that the soul is satisfied with what Allah apportions even if it is little, for riches belong to the soul.

9. What is power? It is strong courage and fighting with strong people.

10. What is silence? It is to conceal others' defects and not to expose them, but rather decorate them. A silent person is always happy while his friend is at peace.

11. What is glory? It is that you should repay debts and pardon (someone's) sin.

12. What is reason? It is remembering all that needs to be remembered.

13. What is laudation? It is that you do favours and give up the ugly.

14. What is determination? It is patience, leniency toward governors, and caution towards people through mistrust.

15. What is generosity? It is to begin by providing a gift before it is asked of you and serving food in times of famine.

16. What is companionship? It is to support one's neighbours, cooperate with them in their hardships and show patience in difficulties.

Imam Mujtaba (‘a) also answered his father's (‘a) questions about bad manners and virtues with spontaneous intuitions and thoughts. Here are some examples:

1. What is meanness? Meanness is the scarcity of giving and the speech of obscene language.

2. What is lowness? It is not to be thankful for blessings.

3. What is stinginess? It is that you see what is in your hand as an honour and what you spend as waste.

4. What is cowardice? Cowardice is to dare the friend and fear the enemy.

5. What is poverty? Poverty is to be greedy for everything.

6. What is intrepidness? Intrepidness is to challenge opponents.

7. What is hardship? It is that you speak in respect of that which does not concern you.

8. What is foolishness? It is that you show enmity toward your Imam and raise your voice to him.

9. What is impudence? It is following the mean and making friends with the misguided.

10. What is inattentiveness? It is that you abandon the mosque and obey the mischief-maker.

11. What is deprivation? It is that you refuse your luck when it is put before you.

12. Who is the worst person?[1] The one who celebrates his happy moments alone.

The Imam ('a) mentioned the root of all unpleasant and immoral activities saying:

Three (vices) destroy people: haughtiness, greed and envy. As for haughtiness, it destroys religion, and Iblis was cursed because of it. As for greed, it is the enemy of the soul, and because of it Adam was sent from the garden. As for envy, it is the pioneer of evil deeds, and because of it, Qabil (Cain) killed Habil (Abel)."[2]

9. Wise sayings

1. Explaining piety and encouraging people to express it, Imam Hasan ('a) said:

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1. **Tuhaf Al 'Uqual** 25-26; **Bidaiah wa Nihaiah** 8:44; **Hayat Imam Hasan** 1:341-345.
2. **Hayat Imam Hasan** 1:345; **Nour Absar** 110.

"Most surely Allah has not created you in vain, nor will He vainly leave you. He has determined your terms of death and apportioned among you your livelihoods, that every owner of a position may come to know his position, and that what He decrees for him befalls him, and what He turns away from him does not befall him. He has given you the burden of the world, given you free time to worship Him, urged you to thank Him, made it obligatory for you to remember Him, commanded you to fear Him, and made the fear of Him the utmost of His pleasure. Fear of Allah is the door to all kinds of repentance, the head of wisdom, and honour of deeds. Through the fear of Allah those who fear Allah have succeeded. Allah, the blessed and exalted has said:

﴿إِنَّ لِلۡمُتَّقِينَ [1] مَفَازًا﴾

And He has said:

﴿وَيُنَجِّي ٱللَّهُ ٱلَّذِينَ ٱتَّقَوۡاْ بِمَفَازَتِهِمۡ لَا يَمَسُّهُمُ ٱلسُّوٓءُ وَلَا هُمۡ يَحۡزَنُونَ﴾ [2]

Therefore, fear Allah, O servants of Allah. You should know that whoever fears Allah, Allah will find for him a way to leave discord. He will direct him in his affairs, prepare for him guidance, and make him successful in his trials. He will whiten his face, give him the desire to be with those upon whom Allah has bestowed favours from among the prophets and the truthful and the martyrs and the good, and a goodly companion are they."[3]

2. A rich man went to Imam Hasan ('a) and said to him: "O son of the Prophet of Allah ('a), I am afraid of death."

The Imam said to him ('a): "That is because you have delayed your property. If you advanced it, then you would be pleased to follow it."[4]

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1. *Surat Naba, 78:31.*
2. *Surat Al Zumar, 39:61.*
3. **Tuhaf Al 'Uqul** 232; **Bihar Anwar**75:110.
4. **Tarikh Ya'qubi** 2:227.

3. The Imam ('a) said of sustenance: "Do not strive for a livelihood with the striving of the victor, and do not rely on fate with the reliance of the submissive. Seeking a livelihood is recommended, and moderation in respect of seeking a livelihood is chastity. Chastity does not repel a livelihood, nor does greed bring it about, for a livelihood is apportioned, and using greed is similar to employing sins."[1]

4. Encouraging people to go to the mosque, he said:

"Whoever frequently goes to mosques obtains eight qualities: a firm (clear) voice, useful brotherhood, original knowledge, expected mercy, a word leading him to guidance or preventing him from misguidance, and giving up sins out of shyness or fear."

5. Imam Hasan ('a) minutely specified the limitations and boundaries of politics. He said:

"Politics involve you taking care of Allah's rights, the rights of the living, and the rights of the dead. As for Allah's rights, they are that you should perform what He has commanded, and refrain from what He has prohibited. As for the rights of the living, they are that you should fulfil your obligations towards your brothers. You should not fall short of serving your community. You should be loyal to the ruler as long as he is loyal to his community, and shout at the top of your voice when he deviates from the straight path. As for the rights of the dead, they are that you should mention their good deeds and overlook their evil deeds, for they have the Lord who will count them at the day of reckoning."[2]

His short maxims

1. Whoever seeks worship must purify himself for it.

2. Difficulties are keys to rewards.

3. A favour is a treasure as well as a calamity, for if you are thankful to Allah for it, it is a treasure, and otherwise it is a curse and calamity.

4. Bad manners are worse than misfortune.

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1. **Tuhaf Al 'Uqul** 235; **Bihar Anwar** 75:108.
2. **Hayat Imam Hasan** 1:351.

5. Whoever remembers a distant journey gets ready.

6. Disgrace is easier than the fire.

7. The best virtue is what saves one's honour.

8. Opportunity quickly passes and slowly returns.

9. The one who asked is free until he promises, and he is enslaved by promise until he fulfils it.

10. Death has exposed the world. Regard that which you seek in the world and do not obtain that which does not come to your mind.

11. Doing without something is better than requesting it from unworthy people.[1]

10. Jurisprudential affairs

1. Asim bin Zumrah said: One day in the evening, when we were observing fast, we were walking with Hasan bin Ali ('a) along the shore of the Euphrates. The water was flowing in the river. It was crystal clear while we were thirsty, Hasan bin Ali ('a) said:

"I would bathe, if I had a loincloth."

I said to him: "It will be an honour to present my loincloth to you."

The Imam ('a) said: "How will you bathe, then?"

I said: "I will bathe naked."

The Imam ('a) said to me: "This is what I do not like, for I heard the Prophet of Allah (s) saying: 'Like house builders, there are angels in water. Feel ashamed of them and pay respect to them; and do not enter the water while you do not wear your loincloth."[2]

2. The Imam ('a) also said:

"The Prophet of Allah (s) has commanded us to wear our best clothes on the occasion of the Fitr Festival and the Qurban Festival, use the best perfumes, offer the fattest sheep as a sacrifice, which should be ten years old, or making sure that it should be seven years old if the

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1. **Tuhaf Al 'Uqul** 234-236&359; **Kashf Al Ghummah** 2:195&241; **'Udad Al Qawaiyyh** 37; **Bihar Anwar** 75:106-130.
2. **Rijal Asbahani** 1:331.

sacrifice is a cow, and we should loudly say "God is great" and be dignified."[1]

3. Imam Mujtaba ('a) said:

The Prophet of Allah (s) ordered me to read this specific supplication for the Qunut of Witr:

"O Allah, guide me on the path of those whom You have guided and bless me with soundness with which You have blessed them. Bless me with your association, the way You blessed them with it. Multiply what You have blessed me with and protect me against the evils and harms of what You have decided for me. Undoubtedly, You have power over all things and are dominated by none. O Allah, he whom You like is never wretched. Indeed You are the most glorified, the most high."[2]

4. Imam Hasan ('a) said: "Leave aside your recommended prayers, if they affect your obligatory prayers."[3]

5. He also said: "Divorce is acceptable only after marriage."[4]

11. Imam Hasan's ('a) ritual prayers and supplications

Many ritual prayers related to different stages of entreaty and supplication have been narrated from Imam Hasan ('a), which he made in the presence of Allah the most High. It reflects his strong connection with his creator. Here we are give an example:

1. Imam Mujtaba ('a) recited the following ritual prayer with great courtesy and humility in the Qunut of his prayers:

"O Allah, in whose kingdom the oppressed becomes victorious and the afflicted seeks His help, Your decision and will have domination over all things, and Your command is complete and You are powerful over all things. Indeed, You are all aware of what You do.

O You who are present for every absence, and who is aware of every hidden thing and who is shelter to every helpless one. Reason and

1. **Mustadrak Hakem** 4: 230; **Majm'a Al zaw'aid** 4:20.
2. **Musnad Ahmad** 1:199; **Majma' Al Kabir** 3:74-75/hadith 2705.
3. **Tuhaf 'Uqul** 236.
4. **Sunan al-Baihaqi** 7:320.

perception cannot understand You and sciences are defect and insufficient compared to You.

You are the living God with no beginning and no end. You know well what You know. You are all-aware of it and You are forbearing.

You have power over exposing it and You have power over its prevention without any effort.

Everything returns to You, whatever You cause to commence. It is You unveiling the secret goals of every party and gathering while making another's groups' secrets remain concealed. You have executed whatever You have promised. You have delayed whatever was not about to be removed. You have imposed reason with what You have in Your mystery so that those about to be perished should perish with reason and those needing to come to life should come to life with reason.

Indeed You are all-hearing, all-wise, who sees one and all. You are Allah whom everyone asks for help and on whom everyone relies.

You are the guardian of whosoever You want. All deeds are done with Your permission. Every clemency is known to You and You know of every dispute and disagreement. You are witness to not helping fools and their inclination towards the ephemeral world and its little blessings followed by boiling water. You are witness to my partisans having left me, and a number of them having abandoned their religion. I have been left without aid and in my loneliness from supporters and helpers, I seek for Your shelter and cling to the succour of Your support and rely on You.

O Allah, You know I have not be negligent in my efforts and have not refrained from struggling; and now I am alone and without helpers. So, to stop my enemies and to defeat the rebellion of this rebel and to prevent him from the Shia bloodshed, I followed my ancestors. I was careful about my affairs of this world and the world hereafter as were my ancestors. I suppressed my anger, as they did. I managed my affairs with their methods and walked on their path. I used their guidelines until Your help came to me. Indeed, You are the real helper to the truth and You assist it, no matter how long it takes Your help to come and no matter how long it takes my enemies to be defeated.

O Allah, may Your peace be on Muhammad (s) and his progeny. Let Your wrath descend upon my enemies and upon those who appointed them. Make their eyes blind to growth and guidance and involve them in the sea of joys and pleasures unless You suddenly take their souls while they are still dreaming. I swear by the truth which You will make victorious, I swear by the hand of the power with which You will take (their souls) and I swear by the wisdom which You will make manifest that You are the magnanimous and all-knowing."[1]

In the last few sentences of the prayer, one can easily see the pain and trouble which the Imam ('a) had to face from the Umayyad rulers. So he prayed in the presence of Allah to punish the Umayyad for disgracing him and the Prophet (s).

2. The Imam ('a) used the following ritual prayer against oppressors and violators and cursed them. He prayed in the presence of Allah to dominate them by making them die. He said:

"O Allah, O You who stand between two seas as a link which is not able to be penetrated. O Allah who reigns all-powerful and dominant. O Allah, whose position is very high and great. How should I fear while You are my hope? How should I be oppressed while I rely upon You? So cover me and hide me from Your enemies and make me victorious over our enemies with Your permission. Help me, for I seek Your shelter and You are the only shelter. Make my affairs be right, for You freed the people of Ka'bah from the attack of the people of the elephants and sent down the swifts with small pieces of stone. Kill my enemies with Your torture and punishment. O Allah, I ask You to cure my pain and I beg You for domination over my enemies. I ask for Your grace to do that which you wish me to do and what makes You pleased.

You are the object of worship for whatever is in the skies, the earth, between them and under the earth. I seek for a cure with Your remembrance and in Your name. I ask for welfare with Your help. I rely upon You. Indeed, Allah is enough for them and He is all-hearing, all-knowing."[2]

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1. **Muhaj Da'awat** 47; **Bihar Anwar** 2:212-213.
2. **Mesbah Kaf'ami** 214-215; **Bihar Anwar** 91:373.

12. Imam Mujtaba's ('a) literary personality

Hasan Basri - Imam's ('a) famous contemporary - wrote a letter to the Imam ('a) in which he defined the Imam's ('a) literary and cultural qualities. His letter reads:

"You, members of Bani Hashim, are like ships floating on the sea and you are like shining stars of guidance. Whoever follows you will be rescued, like those who were aboard Noah's ark. O son of Allah's Messenger ('a), I have written this letter to you for we are at a loss and we would like to know what you think on the issue of predestination, for you are from the issue of the Prophet (s) and your link will never be cut off. Your knowledge comes from that of Allah who is your protector. You are the divine proofs over the people while Allah is the proof over you;[1]

﴿ذُرِّيَّةَۢ بَعۡضُهَا مِنۢ بَعۡضٖۗ وَٱللَّهُ سَمِيعٌ [2]عَلِيمٌ﴾

On the day when Mu'awiya tried to cut short the Imam's ('a) address and prevent the people from being attracted to his eloquence to prove him weak in the field of speaking and reason - it was what 'Amr bin 'Aas had requested Mu'awiya to do - the Imam's ('a) domination on eloquence and speaking was manifest to people and they all came to know about his command in this field.[3]

As we mentioned before, Imam Hasan ('a) played a vital role in making military speeches in the time of his father ('a) as well as after him. We can easily observe the strong structure and connectivity of conceptions in his speeches along with the appropriate tone of the speech.

Imam Hasan's ('a) letters had small and meaningful sentences which made them distinguished. A great example of this can be seen in the two letters which he wrote to Mu'awiya and Ziyad bin Abih respectively. Both of the letters do not contain more than two lines. To answer the first of the two - Mu'awiya - who had appointed two people to spy against the Imam ('a), the Imam ('a) says:

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1. **Tuhaf 'Uqul** 231; **Bihar Anwar** 5:40.
2. *Surat Al Imran, 3:34.*
3. **Hayat Imam Hasan** 2: 298-300.

"Afterwards, O Mu'awiya! You sent out spies as if you wanted to meet (in battle). That is something that will happen soon, so wait for it, Allah willing. I have learnt that you have become haughty in a way that no wise man should."[1]

In another of his letters, which he wrote to Ziyad bin Abih, who had oppressed a faithful person, the Imam ('a) asked him not to pursue the faithful one. Ziyad answered Imam's ('a) letter by writing another letter to him which said: "From Ziyad bin Abi Sufyan to Hasan bin Fatimah ('a). Your letter has reached me. In it you have started with yourself before me, while you are a seeker of a need. I am a sultan while you are from among the common people."[2]

It is crystal clear that what Ziyad's letter shows is his weak mind and lack of personality. He related himself to Abu Sufyan while, when talking about Imam Hasan ('a), he related him to Fatimah ('a). However, when Imam ('a) wrote back to him, he wrote only two lines which were enough to destroy his personality. The Imam ('a) wrote to him: "From Hasan bin Fatimah ('a) to Ziyad bin Sumayya. Surely Allah's apostle (s) has said: 'The child belongs to its owner [father] and the prostitute is to be stoned."[3]

Literature and poetry

1. Imam Hasan ('a) had some poetry about remembering one's death which says: Say to him who is resident in other than the abode of residence: It is time for you to see off the beloved ones. Those whom you met and with whom you associated have become earth in the graves.

2. He wrote of renouncing the world: Most surely a crust of old bread satisfies me, and a drink of water suffices me. A piece of thin cloth suffices me when alive, and when I die it is enough for me as a shroud.[4]

3. He said of generosity:

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1. **Irshad Mufid** 2:9; **Kashf Al-Ghummah** 2:161.
2. **Tarikh Dimashq** 19:198; **Nahj Al-Balaghah** 16:194.
3. Ibid.
4. **Manaqib Ibn Shahr Ashub** 3:181; **Bihar Anwar** 43:240-241.

Most surely generosity is a religious duty of people for Allah; it is recited in the book. Allah has promised generous people His gardens, and He has prepared hellfire for the miserly. Whoever does not give generously is not a Muslim.[1]

4. When he heard the news that 'Amr bin 'Aas had abused him in Mu'awiya's gathering, he said: "O Mu'awiya, you have ordered Abd Sahm to curse me. The people are witnesses. When Quraysh take their assemblies, they will come to know what you want. You will foolishly go on cursing me because of rancour that does not end and perish. You do not have a father like my father that you may compete with those who compete or plot. Nor do you, O son of Harb, have a grandfather like my grandfather, Allah's Prophet (s), when the grandfathers are mentioned. Nor do you have a mother from Quraysh like my mother when the old ancestry occurs. So you, O son of Harb, do not mock at such as me, nor does the threat frighten such as me. Slowly! Do not move, from us, affairs that make the newborn child white-haired from fear of them.[2]

5. While talking about being free from people, he said:

In the presence of a powerful creator, free yourself from creatures so that you will deliver yourself from all liars and from all truthful ones. Ask only Allah for sustenance for there is no one else providing you with it. He who thinks the people will make him free from want does not believe in Allah. He who thinks that he will get his sustenance only by means of work and efforts has certainly made his legs tremble and he will soon fall from a high position to a lower one.[3]

1. **Manaqib Ibn Shahr Ashub** 3:183; **Bihar Anwar** 43:343.
2. **Hayat Imam Hasan** 2:260.
3. **Nuor Absar** 175.

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8. Amali Al Mufid, abu Abdullah muhammad bin Al Nu'aman Al Mufid, dar Bierut, 2nd edition (1414H.)

9. Ansab Al Ashraf, Al Balathari, Tahqiq Al Mahmudi, (Mu'asasat t Al 'Alami, Bierut) & (Dar Al T'aruf, Bierut).

10. Ayat Al Ahkam, Ahmad bi Ism'ail Al Jazari.

11. Al-'Ajaab fi bayan Al Asbab, Ibn Hajar 'Askalani, Dar ibn Al Jawzi, 1st edition (1418H.) Riadh.

12. 'Awn Al M'abud, Abdull-Azim Abadi, Dar Al Kutub Al 'Almiah, Bierut, 2nd edition (1415H.).

B

1. Al-Bidayah wa'l-Nihayah, for Abi Al-fida Ismail bin Omar bin kathir Al-Dimashqi who died (774H), Dar Ihia Al-Tourath Al-Arabi, first edition (1408H).

2. Bihar Al-Anwar for 'Alamah Muhammad Baqir Al-Majlisi, who died (1111H), Mosasat Al-wafa, second edition, Beirut

3. Bisharat Al- Mustafa li-Shi'ah Al-Murtadha, Muhammad bin Ali Al-Tabari, By Dr. Jawad Al-Qayumi, Publication of Mosasat Al-Nashir Al-Islami, Qum, Iran, First edition.

D

1. Durar Al Samit fi Khabar Al Sibet, Abu Abdullah bin abi Bakir Al Qad'ai, kowen as ibn abar, Dar Al gharb, Bireut, 1st edition, (1407H.).

2. D'aam Al Islam, abu Hanifah Al N'aman, Dar Al M'arif, Cairo, (1383H.).

F

1. Fateh Al Samawi, Muhammed abdul-Rauf Al Manawi, Dar Al 'Asimah Al Riadh.

2. Al Fitnah wa waq'at Al Jamal, saif bi 'Amar Al Dhabi, dar Al Nafaas, 1st edition, Bierut.

3. Al Fusul Al Mukhtarah, Al Sharif Al Murtadha, Dar Al Mufid, 2end edition, Bierut.

4. Al-Fusul Al-Muhimmah fi M'arifat Al-A'Aaimah, by 'Ali bin Muhammad bin Ahmad

5. Al Fadaal, Shathan bin Jibrail bin Ismail bin abi TAlib Al Qumi, Maktabat Al Hidariah (1381 H.), Najaf Al Ashraf.

6. Fadak fi Al Tarikh, Al Shahid Muhammad baqir Al Sader, Markaz Al Ghadir, 1st edition (1415H.)

G

1. Al Gharat, Ibrahim bin Muhammad Al Thaqafi, Intisharat Anjuman, 2nd edition, Iran.

2. Al Ghadir fi Al Kitabah wa Sunah, Abdull Husayn Al Amini Al Najafi, Dar Kitab Al Arabi, Bierut 4th edition (1397H.).

H

1. Hayat Al Siasiah Imam Al Hasan (‘a), Sayed ja'afar Murtadha Al 'Amaili.

2. Haqaq Al Tawil, Al Sharif Al Radhi, Dar Al Muhajir, Bierut.

3. Hiliat Al awlia wa Tabaqat Al Asfia, abu N'aim Ahmad bin abdull-Ilah Al Asbahani, Dar Al Kitab, %th edition, (1407H.)

4. Hayat imam Al Hasan (‘a), Baqir Sharif Al Qarashi, Matba'at adab Al Najaf, 1st edition (1395H.).

5. Hayat Imam Al Husayn (‘a), Baqir sharif Al Qarashi, Matba'at Al Najaf, 1st edition (1395H.)

I

1. Irshad Mufid bin Muhammad bin Nu'aman Al 'akbari, Shaykh Mufid, dar Bierut, Dar Al Mufid, bierut, second edition(1414H.)

2. Irshad Al Qulob, Abu Muhammad Al Hasan Al Dailami.

3. Is'af Al Raghbain in Nuor Absar, Muhammad bin Ali Al saban, Mosasat Al a‘Alami, Bierut, 1st edition, (1414H.)

4. I'alam Al wara bi: 'Alam Al Huda, Abu Ali Al Fadil bin Al Hasan, Al Tabrasi, Mosasat Al al Bayt, 1st edition,(1417H.)

5. Al-Ihtijjaj ‘ala Ahl-al l’ujjaj, by Abu Mansur Ahmad bin Ali Abi-Talib, who died (560 AH), Dar Al-N’aman, Al-Najaf, (1386 AH).

6. Ist'ab fi Asmaa Al Ashab, abu 'Umar Yusuf bin Abdullh bin Muhammad Al Qurtubi, Dar Al Jie, Bierut, (1412H.)

7. Imt'a Al Ism'a, taqi Al dain Ahmad bin abdull-qadir bin Muhammadal Maqrizi, Daral Kutub Al 'Almiah, Bierut, 1st edition, (1420H.)

8. 'Ilal Al-Shari'a, Muhammad bin Ali bin Al-Husayn bin Babawi, (Al-Shaykh Al-Saduq), who died (381h.), Al-Maktabah Al-Hidariah, 1st edition, Al-Najaf Al-Ashraf.

9. Al Imamah wa Siyasah, ibn Qutaibah Al Dianuri, Mosasat Al Halabi and Intisharat Al Sharif Al Radhi, Qum.

J

1. Al Jami'a Al Saghir, Jalal Al Din abdull Rahman Al Saiuti, Dar Al Fiker, 1st edition, (1412H.), Bierut.

2. Jam'a asras Al 'Ulama, Shaykh Qasim bin Muhammed Al Khadhmi Al Najafi, (ibn Al Wandi).

3. Al Jamal, Al Shaykh Al Mufid, Maktabat Al Dawri, Qum.

4. Jam'a Al Bayan fi Tafsir Al Qur'an, (tafsir Al Tabari), ja'afar bin Muhammed bin Jarer Al Tabari, dar Al fiker, Bierut, 1st edition, (1415H.).

K

1. Kasas Al wahi Al Mubian, Yahia bin Al Hasan Al Asadi Al Hili, Ibn Batriq, Dar Al Qur'an Al Karim, Qum, 1st edition, (1417H.)

2. Al Kafi, abu Ja'afar Muhammed bin Y'aqub Al KAlini Al Razi, Dar Al Kutub Al Islamiah, 5th edition (1363H.), Tehran.

3. Al Kamil fi Al Tarikh, abu Al Hasan Ali bin Muhammed Al Shibani Al Jazari, ibn Athir, Dar Sader, Bierut (1386H. edition)

4. Al Kashas 'an Al Haqaiq wa Ghwamed Al Tawil, Muhammed bin 'Umar Al Zamakhshari, Nasher Al-Balaghah, qum, 1st edition, (1413H.).

5. Kitab Al Amwal, Al Qasim bin Salam, Dar Al Fiker, Bierut, (1480H. edition).

6. Kitab Al Futuh, Ahmad bin 'Atham Al Kufi, Dar Al Adwaa, 1st edition, (1411H.), Bierut.

7. Kitab Sulim bin Qays, Sulaim bin Qays Al HilAli, Muhammed Baqir Al Ansari, (1420H.), Qum.

8. Kashif Al -Ghummah fi m'arifat Al Aaimah, Ali bin Issa Al Arbili, Dar Al Adwaa, Bierut.

9. Kifiat Al Athar fi Al Nas ala Al Aiamah Al Ethna Ashar, abu Al Qasim Ali bin Muhammed bin Ali Al Khazaz Al 10-10-Qumi Al Razi, Intisharat Bidar, (1401H. edition).

Kanz Al 'Umal, Ali Al Mutaqibin Hasas Al Din Al Hindi,Mosasat Al Risalah, (1409H. edition).

L

1. Lisan Al Arab, abu Al Fadil Jamal Al Din Muhammed bin Makram ibn Mandhur, Nasher Adab Al Hawzah, Qum, (1405H. edition).

M

1. Al Majmu'a, Muhi Al Din Al Nawawi, Dar Al Fekir, Bierut.

2. Al Mahasin wa Adhdad, 'Amro bin 'Uthman Al Jahedh, dar Al Hilal, Bierut, 2end edition (1991M.)

3. Al Mahasin wa Masawia, Ibrahim bin Muhammed Al Bihaqi, Bierut edition.

4. Al Muhtadur, Shaykh Hasan bin Salman Al Hili, Maktabah Al Hidariah, Qum (1424H. edition).

5. Al Mazar, Mohammed bin Makki Al 'Amili, Al shahid Al Awalm Mosasat Al Imam Al Mahdi (‘a), Qum 1st edition (1410H.)

6. Al Mustadrak ala Al Sahihian, abu abdullh Muhammed bin Al Hakem Al Nisaburi, Dar Al fiker, Bierut.

7. Al Musanaf, abu abdull-razaq bin Hamam Al Sana'ai, Al Majlis Al 'almi, Bierut.

8. Al Mu'ajaml Al Awsat, Suliman bin Ahmad bin Al Matir Al Lakhmi Al Tbarani, Dar Al Haramain (1415H.) Sudia Arabia.

9. Al Mu'ajaml Al Kabir, Suliman bin Ahmad Al Tabarani, dar Ihia Al Turath Al Arabi, Bierut, 2nd edition, (1404H.)

10. Al M'aiar wal Muwazanah, abu Ja'afar Al Iskafi, Shaykh Mahmudi, 1st edition, (1402H.).

11. Al Malahim wal Fitan, Syed ibn Tawus, Mosasat sahib Al Aamr (‘a), 1st edition, Isfahan (1416H.).

12. Al Miniah wa Amal, Abdull jabar Al Hamadani, Dar Al m'arifah Al Jam'aiah, Iskandariah, Egypt.

13. Majma'a Al Bayan fi Tafsir Al Qur'an, abu Ali Al Fadil bin Hasan Al Tabrasi, Iran, 2nd edition (1308H.).

14. Majma'a Al Zawaad wa Manba'a Al Fawaad, Nuor Al Din Ali bin abi Bakir Al Hithami, Dar Al kutob Al 'Almiah, (1408H. edition) Bierut.

15. Mjmu'at waram, Waram bin abi Firas, maktabah Al Faqih, Iran.

16. Mukhtasar Tarikh Dimashq, Muhammed bin Makram ibn Mandhur, Dar Al Fekir, Bierut.

17. Muruj Al Thahab wa M'adin Al Jawhar, abu Al Hasan Ali bin Husayn bin Ali Masudi, Dar Al fekir, 1st edition, Bireut (1421H.).

18. Al Musamarat, Ahmad bin Abdullah bin Imam Muhammed Al Aquli Al Baghadadial Rif'ai.

19. Musnad abi Dawoud Al Tailasi, Suliman din Dawoud Al Jaroudi Al Farisi Al Basri, Dar Al M'arifah, Bierut.

20. Musnad Ahmad, Ahmad bin Hanbal Al Shibani, Dar Sadir, Bierut.

21. Musnad Imam Musa bin Ja'afar (‘a), Aziz Alluh Al 'Atari, Muatamar Al ‘Alami Imam Rida 1st edition (1409H.).

22. Musbah Al Kaf'ami, Kaf'ami, Mosasat ‘Alami, Bierut, 3rd edition (1403H.).

23. MatAlib Al Suaul fi Manaqib Aal Al Rasoul (s), Muhammed bin Talha Al Shafi'ai, Majed bin Ahmad Al 'Atiah, Qum.

24. M'ani Al Akhbar, abu Ja'afar Muhammed bin Ali Al -Saduq, Mosasat Nasher Islami, Qum, 1st edition (1379H.).

25. M'ujam Al Buldan, Yaqut Al Hamawi, dar Ihia Al Turath Al Arabi, Bierut (1399H. edition).

26. M'arifat 'Alum Al Hadith, Hakem Al Nisaburi, dar Al Afak, 4th edition (1400H.), Bierut.

27. Maqatil Al tAlibain, abu Al Faraj Ali bin Al Husayn Asfahani, Maktabah Hidariah, najaf Al Ashraf, 2nd edition, (1385H.).

28. Maqtal Al Husayn (‘a), Khawarizmi, Muwafaq bin Ahmad Al Khawarizmi, anwar Al Huda, Qum, 3rd edition, (1425H.).

29. Manaqib Al abi TAlib (‘a), Muhammed bin Ali Shahir Ashub, Matba'ah Hidariah, Najaf, (1376H.).

30. Manaqib Amir Al Muaminin (‘a), Al Muwafaq Al khawarizmi, Mosasat Al Nasher Al Islami, 2nd edition, (1414H.).

31. Manhaj Al d'awat wa Manhaj Al 'Abadat, Radhi Al Din ibn Tawous, Mosasat ‘Alami, Bierut, 2st edition (1414H.).

32. Al Mawaqif, Al Aijabi, dar Al jil, bierut, 1st edition (1417H.).

33. Al Mawfaqiat, Zubair bin Bakar.

34. majm'a Al Bahrain, Al tarihi, Maktabah Al nasher Al Thaqafiah Al Islamiah, Iran, 2nd edition (1408H.).

35. Mawsuat KAlimat imam Hasan (‘a), Lajnat Hadith fi M'ahad baqir Al-Alim, Dar Al M'arouf, Qum, 1st edition (1423 H.).

N

1. Al Nass wa Ijtihad, sayed, abdull Husayn sharaf Al Din, Matb'at sayed Al shuhada, Qum 1st edition, (1404h.).

2. Al Nidham Al siasi, baqir sharaf Al Qarashi, dar T'aruf, Bierut, 2nd edition (1398H.).

3. Nuzhat Al MajAlis, Abdull Rahman bin Adbull Salam Al shafi'ai, Bulaq, Cairo.

4. Nasib Al Raiah, Al Zaila'ai, dar Hadith, cairo.

5. Nadhem Durar Al Santain fi Fadail Al Mustafa (s) wa Murtadha wa Batuol wa Sabatain (‘a), Muhammed bin Yusuf bin Al Hasan Al Mazadarani, makhtut maktabah Amir Al Muaminin, 1st edition (1377H.) najaf Al Ashraf.

6. Nuor Al Abras fi Manaqib Al al Nabi Al Mukhtar (‘a), Muanin bin Hasan Al Shabalanji, Dar Al Fekir, Bierut.

7. Nahaj Al-Balaghah, Muhammed Abdah,jam'a alsayed Sharif Al Radhi, dar Al Thakhair, Qum, 1st edition (1414H.).

R

1. Al Raw'aa Al Mukhtarah mi Khutab imam Al Hasan (‘a), Sayed Mustafa Al Musawi, dar Al Mu'Alim, Cairo (1369 edition).

2. Rawdha Al Wa'adhian, Muhammed bin Al Fatal Al Nisaburi, Manshurat sharif Al Radhi 1st edition, Qum.

3. Rijal Asfahan, Mula Abdull karim Akhond Jazi Al Asfahani.

S

1. Al Saqifah wa Fadak, Abu Bakar Ahmad Al Jawahiri, Sharikat Al Katabi, 2nd edition (1413H.), Bierut.

2. Al Sunan Al Kubra, Abu Bakir Ahmad bin Al Hasan Al Bihaqi, Dar Al Fiker, Bierut.

3. Al Sunan Al Kubra, Ahmad bin Sh'aib Al Nisaai, Dar Al Kutob Al 'Almiah, Bierut 1st edition (1411H.).

4. Sunan Ibn Majah, by Muhammad bin Yazid bin Majah, who died (275 AH), Dar Alfikr.

5. Sunan Al Tarmathi, (al Jami'a Al Sahih), abu 'Aissa bin Muhammed bin Issa Al Tarmathi, Dar Al Fiker, Bierut, 2nd edition (1413H.).

6. Sirat A’alam Al-Nubala’, by Abi Abdullah Muhammad bin Ahmad Al-Thahabi, who died (748 AH), 9th edition (1413 AH), Mo’asasat Al-Risalah.

7. Sirat A'Aaimah Ithna 'Ashar, Sayed Hashim M'aruf Al Husayni, who died (1404H.).

8. Al Shafi fi Al Imamah, Al SHarif Al Murtadha, (died 436H.), Isma'Alian, Qum, 2nd edition (1410H.).

9. Shrih Al Akhbar fi Fadhail Al Aaimah Al Athar, Qudi Al Nu'aman bin Muhammed Al Maghrabi (died 363H.), Mosasat Al Nashir Al Islami, Qum.

10. Sharah Nahaj Al Balagh, abu Hamid Hibat-Allah bin Muhammed bin Al Husayn bin Al Hadid Al Madaini Al Mu'atazAli (died 656H.) Isma'Alian, Qum.

11. Shawahid Al Tanzail liqwa'ad Al Tafdhil, Abdullah bin Abdullah Ahmad Al Najafi Al Nisaburi (hakim Al Nisaburi), (1411 edition), Tehran.

12. Al Sahih min Sirat Al Nabi Al 'Adham (s), syed Ja'afar Murtadha Al 'Amili, Jam'at Al Mudarisin, Qum.

13. Sahih Al Bukhari, Muhammed bin Ism'ail bin Ibrahim Al j'afi (died 256H.), dar Al Fiker, Bierut, (1301H. edition).

14. Sahih Muslim, Muslim Bin Hajaj Al Qashari Al Nisaburi (died 261H.), Dar Al Fiker, Bierut.

15-Sulh Al Hasan (‘a), Sayed Abdull-Husayn Sharaf Al Din (died 1377H.).

16. Sulh Al Hasan (‘a), Shaykh Radi bin abdull- Husayn bin baqir Al Yasain (died 1372H.).

T

1. Tara'aif fi Ma'arifat mathahib Al-Tawaif, Ali bin Mussa bin Taows Al-Hilli, Matb'ah Al-khayam, Qum, Iran.

1. Al Tibian fi Tafsir Al Qur'an, abu Ja'afar Muhammed bin Al Hasan Al Tusi, (died 460H.), Maktahat Al 'Alam Al Islami, (1409H. 1st edition), Tehran.

2. Al T'ajub, abi Al Fatih Al Karaji, (died 449H.), Shaykh Faris Al Hasuon, Qum (1421H.).

3. Taj Al MawAlid, abu Ali Al Fadil bin Al Hasan Al Tabrasi, (died 548H.), maktabah, ayatAllah Mar'ashi, 6th edition, (1406H.), Qum.

4. Tarikh ibn Khaldon, Abdul-Rahman bin Muhammad, bin Khaldon, Publication of Dar Ihia Al-Torath, Beirut, Lebanon, 4th edition.

5. Tarikh Al-Islam, Muhammad bin Uthman Al-Thahabi, By dr. Umar abdul-Salam, Publication of Dar Al-Kitab Al-Arabi, Beirut, Lebanon, first edition.

6. Tarikh Al-Khulafa', by Jalal Al-Din Abdul-Rahman Al-Suyuti, who died (911 AH).

7. Tarikh Al-Tabari (Tarikh Al-Umam wal Moluk), by Abi Ja'afar Muhammad bin Jarir Al-Tabari (310 AH), Mo'asasat Al-'Alami-Beirut (1403 AH).

8. Tarikh Al Madinah Al Munawarah, abu Zaid 'Umar bin shabah Al Namiri (died 262H.), Dar Al Fiker 2nd edition (1410H.), Qum.

9. Tarikh Al-Ya'qubi, by Ahmad bin Ya'qub bin Ja'afar bin Wahab bin Wadieh Al-ya'qubi, who died (284 AH). Dar Sadir, Beirut.

10. Tarikh Baghadad, Ahmad bin Ali Al-Khatib Al-Baghadadi, by Mustafa abdul-Qadir 'Ata, Dar Al-Kitab Al-Arabi, Beirut, Lebanon, first edition.

11. Tarikh Dimashq, by Abu Al-Qasim Ali bin Al-Hasan bin Hibat-Allah Al-Shafi'e, who is known as ibn 'Asakir. He died on (571 AH), Dar Al-fikr first edition, Beirut.

12. Tuhaf Al-'Uqul, by Abi Muhammad Al-Hasan bin 'Ali bin Al-Hussan bin Shu'abah Al-Harani, Mo'asasat Al-Nashir, second edition (1404 AH).

13. Mukhtasar Tarikh Al Islam, abdull -Basit bin Ali fakhuri, (died 1324H.).

14. Tathkirt Al-Khawas, by Abi Al-Mudhafar Yusuif bin Qazawighli bin Abdullah Sebt ibn Al-Jawzi, who died (654 AH).

15. Tarjamat Imam Al Hasan ('a), Ibn 'Asakir(died 571H.), Mosasat Al Mahmudi,1st edition (1400H.), Bierut.

16. Tafsir Al Asifi, Fidh Al din Al Kashani, (died 1091H.), Maktabah Al 'Alam Al Islami, 1st edition (1409H.), Tehran.

17. Tafsir Imam Al 'Askari (‘a), Imam Al Hasan Al 'askari, (died 260H.), madrasat Imam Al Mahdi, 1st edition (1409H.), Qum.

18. Tafsir Al Baghawi, Al baghawi, (died 510H.), daar Al M'arifah, Bierut.

19. Tafsir Al Bidawi, Al qadhi Abdullah bin 'Umar bin Muhammed Al Bidawi, (died 682H.), dar Al fiker, Bierut.

20. Tafsir Al Tha'alabi, (al Kashef wa Bayan) abu Ishaq Ahmad, Imam Al tha'alabi, (died 427H.), dar Ihia Al Turath Al Arabi, 1st edition (1422H.), Bierut.

21. Tafsir Al Razi (Tafsir Al Kabir), Al Razi, (died 606H.), dar Ihia Al Turath Al Arabi, 2nd edition, Bireut.

22. Tafsir Al Sam'ani, (died 489H.), Dar Al watan, 1st edition 91418H.), Riadh.

23. Tafsir 'Ayashi, abu Nadhar Mohammed bin Masuad bin 'ayash Al salami Al Samarqandi, (al 'Ayashi), (died 320H.), Al Maktabah Al 'Almiah Al Islamiah, 1st edition, Tahran.

24. Tafsir Al Qumi, abu Al Hasan Ali bin Ibrahim Al qumi, (died 329H.), Mosasat dar Al Kitab 3rd edition (1404H.), Qum.

25. Tafsir Al Qurtubi, Al Qurtubi (died 671H.), dar Ihia Al Turathal Arabi (1404H.), Bierut.

26. Tafsir Al Mizan, sayed Muhammad Husayn Tabatabai, (died 1412H.), Jam'ah Al Mudarisin, Qum.

27. Tafsir Furat Al Kufi, abu Al Kasim furat Al Kufi, (died 352H.), Irshad Al Islamiah, 1st edition (1410H.), Tehran.

28. Tafsir Nuor Al Thaqalain, abd-Ali bin Juma'ah Al 'Arusi Al Hawazi, (died 1112H.), Mosasat Ism'Alian, Qum, 4th edition.

29. Tahthib Al- Ahkam, by Abi Ja’afar Muhammad bin Al-Hasan Al-Tusi, who died (460 AH), Dar Al-Kitab Al-Islamiah - Tehran, third edition (1364 AH).

30. Tahthib Al-Kamal fi Asma Al-Rijal, by Jamal Al-Din bin Al-Hajjaj bin Yusuf Al-Mazi, who died (742 AH), Mo’asasat Al-Risalah, fourth edition, Beirut (1406 AH).

31. Tawhid Al - Saduq, Shaykh Al --Saduq (died 381h.), Jam'at Al Mudarisain, Qum.

32. Al-Thuqat, Muhammad bin Haban Al-Basti, who died (354HA), India, first edition.

33. Al Thariah Al Tahirah Al Nabawiah, abu Bisher Muhammed bin Ahmad ibn Hamad Al Ansari Al razi Al dawlabi, (died 310H.), Dar Al Kutub Al salafia, Kuwait,1st edition, (1407H.).

34. Thakhair Al 'Uqba, Ahmad bin Abdullah Al Tabari, (died 694H.) Maktaba Qudsi, Cairo, (1356H. edition).

35. Thiker Akhbar isbahan, Ahmad bin Abdullah Asbahani, (died 430H.), Matb'ah Brial, Laidan, (1934 m. edition).

36. Tara'aif fi Ma'arifat mathahib Al-Tawaif, Ali bin Mussa bin Taows Al-Hilli, Matb'ah Al-khayam, Qum, Iran.

U

1. 'Uyun Akhbar Al-Rida (‘a), Abu Ja'far Muhammad bin Ali Al - Saduq, who died (381h.).

2. 'Uyun Al-Akhbar, Abdullah bin Muslim bin Qutaibah Al Dinouri, dar Al Kutob Al 'Almiah, Bierut.

3. Al 'Udad Al qawiah lidaf'a Al Makhawif Al Yawmiah, Radhi Al Din Ali bin Yusuf Al Mutahar Al Hili, maktaba Al sayes Al Mar'ashi, Qum 1st edition (1408).

W

1. Wasail Al Shi'ah, Muhammed bin Al Hasan Al Hur Al 'Amili, Musasat Al al Bayt, 2nd edition (1414H.).

2. Wa'at Safin, Naser bin Muzahim Al Manqari, Al Muasasah Al Arabiah Al Haditha, 2nd edition (1382H.0, Cairo.

Y

1. Yanabi'a Al-Mawaddah, by Sulayman bin Ibrahim Al-Qunduzi, who died (1294 AH), Dar Al-'Uswah, 1st edition.